THE MISSIONARY HERALD

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ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

The Native Son

OUR frontispiece presents Mr. Kamba Simango and his *fiancée*, Miss Kathleen Easmon, doing their first work together in the pageant, "The Answer," given recently at Symphony Hall, Boston. Mr. Simango, seventeen years ago, was what he would term a "raw heathen." He became one of "Bunker's boys," at Beira, Portuguese East Africa, when about fifteen years of age. He was educated at the Mt. Silinda School; also at Hampton, Va., and at Teachers' College, Columbia. The Rhodesia Branch of the South Africa Mission has asked him to return to Mt. Silinda for special educational work. He is receiving various calls —one particularly from an institution in America, and one from Johannesburg. He strongly inclines, however, toward work at Mt. Silinda, where he can indirectly if not directly affect the mental and moral life of his own people in Portuguese East Africa.

Miss Easmon is a native of Sierra Leone. She was educated in England, at an Arts and Crafts College. Her gifts and training are rare. Those who know her best believe that she will make a distinct contribution to the life of the mission circle and of the native church in Rhodesia.

The educated "native son" is the hope of the Board. In a sense, the success of the missionary enterprise centers in him. Upon him rests the responsibility of leadership. Through him must the self-supporting, self-extending church assume the task of evangelizing its own people. It is he who is counted upon to take the place in time of the foreign missionary, and thus to set free the latter for another field and task.

Now and then a native son comes to America. Then it is that he faces his greatest test. Will he become so accustomed to our standards of life that he cannot live as his people live? Will his head be turned by an admiring circle of well-meaning Americans interested in his struggle for an education? Will the allurements of America induce him to give up his mission to his own people? Sometimes a native son fails—and neither the mission nor his own people can use him. He is neither an African nor an American. Sometimes, however, a native son remains true to his race, and gives himself with true devotion and increasing power to its uplift. This is our hope in Kamba Simango, whom we have grown to esteem and trust.

The South Africa Native Question and the Scientist

SO much has been published regarding unjust treatment accorded the native in South Africa by Europeans—too often ignoring altogether the other side—that one is glad to put before the readers of the *Missionary Herald* a condensed statement of suggestions made by Dr. C. F. Loram, M.A., LL.B., PH.D., in his presidential address before one section of the South African Association for the Advancement of Science, at a meeting held in Durban, Natal, last July, and reported at length in *The Christian Express* for September 1.

In this Dr. Loram made an earnest plea for the strenuous study of native questions by men and women

of science. He took the ground that the issues involved in these questions were as vital to South Africa as the Great War to the people of Africa. He said that "the present position of the people was that of quacks prescribing for a disease we did not understand, with treatment we had not studied." In the past there had been much interesting study of the primitive native; now the less romantic study was demanded of the political, economic, and social relationships of Europeans and natives. He emphasized the very important work to be done by psychologists, because "much of our misunderstanding of the native is due to our ignorance of what is at the back of his mind."

Dr. Loram calls attention to the movement now so plainly seen in the native church toward separatism; no less than 106 separatist bodies are known to the government. Many unscrupulous natives are posing as prophets and ministers, and doing great harm; it is easy for dangerous political movements to develop from such teaching.

In urban areas he finds that the living conditions of natives have been sadly neglected. Only in Durban and Bloemfontein has any adequate attempt been made to deal with the problem. Usually they are placed in locations or allowed to squat on town lands, where they build shacks of wattle and daub, stones and kerosene tins. Contagious diseases are prevalent most of the time in these locations. These conditions emphasize the importance of the following problems for the study of sociology:—

(*a*) Origin, nature, and extent of the alleged anti-white propaganda in South Africa.
(*b*) Nature of political organizations.
(*c*) Ninevites and other secret societies among natives.
(*d*) Isitabane and other organizations for vicious purposes.
(*e*) The native press and its readers.
(*f*) Patent medicine trade among natives.
(*g*) The native church with reference to separatist movement.
(*h*) A racial, religious, housing, and economic survey of an urban native location.
(*i*) Native child labor in town and country.

Taking the Missionary by Storm

On another page we print an account of Dr. F. B. Bridgman's visit to Inhambane. We wish we could tell the story of the long preliminaries. Suffice it to say, the "constituency" back at Inhambane received the impression that missionaries, white or native, would reach them in August. Great was their disappointment. Later they again believed the report that missionaries would arrive in October. Funds were collected to provide a welcome, and deputations went to meet the expected party. Once more, bitter disappointment. Tired of false reports, in the past two months there have appeared at Dr. Bridgman's door in

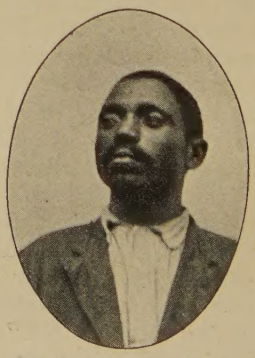


Photo by F. B. Bridgman
"PRAYING FOR A MISSIONARY"

Johannesburg *three deputations* from different parts of Inhambane, in order to ascertain *when* the Board was going to help them. These were made up of men converted and bap-

tized under our mission auspices in the compounds on the Rand. They had come distances varying from 500 to 600 miles, traveling by foot, steamer, and train at their own

Photo by F. B. Bridgman

A DEPUTATION COME TO SEE WHEN THEIR MISSIONARY IS TO START

500 to 600 miles they've traveled, at their own charges, by foot, by boat, by train

charges, to find out whether the Board really meant business or not! When this earnestness, this will-not-be-denied spirit is matched in America, all peoples of Africa will have the opportunity they crave.

Plans for Madura Mission's Centenary

WE give here a portion of a statement prepared by the Centenary Committee of the Madura Mission and Church Council of the Madura field, South India. It reveals a purpose and a spirit quite in keeping with the traditions of the Board's missions abroad:—

"The first American missionaries arrived in Madura in 1834, hence the mission is planning to celebrate the centenary of their coming in 1934. The first missionaries came from Jaffna, where work had been begun by the American Board in 1816. From that time up to the present the work has grown slowly but steadily. From the beginning various kinds of service were rendered—educational, evangelistic, medical, and economic. Various decades have been important in emphasizing this or that special phase of the work, but there has been no one particular feature of the work that has stood out above all others. All departments have grown together into what we see today both in the church and in the institutions for education and the relief of sickness.

"Believing that the thought of celebrating a century of mission activity could be used for inspiration and enthusiasm, the Madura Mission, in conjunction with the Church Council, has appointed a committee to make such use of the centenary idea as will stir up all workers and members of the community to greater efforts during the next thirteen years.

"The suggestion of so using the centenary idea was first presented to the mission and church in January, 1920, and it was at once decided that the first thing that must be done was to appeal to the whole community to examine itself and to consecrate itself anew to the great task before it.

"The purpose which the Centenary Committee has definitely set before itself is as follows: The object of all centenary plans shall be to build up in the Madura country a church that shall be able, in 1934, worthily to celebrate one hundred years of missionary activity.

"Such a church must first of all be *large in size.* That church must also be *strong in spirit.*

"The members of this worthy church must also be *educated in mind.* Far too great a proportion of the Christian community today is illiterate. As long as there is in the Christian Church one man or woman that cannot read, that church has failed to do its duty fully.

"Another quality of the worthy church is *zeal in service.*

"The Church in India must achieve another quality before it can be said to be worthy of celebrating its centenary. It must be *independent in government.* And this does not mean that it shall still receive a large part of its funds from others and meanwhile refuse to receive advice or counsel from them, but it means that it shall be truly self-governing because it is practically self-supporting. This will mean much growth in many things in the next decade, but it can be done."

The Melkonian Fund

THERE has been some misunderstanding, apparently, with reference to the Garabed Melkonian Trust Fund for the education of Armenians in Turkey. Garabed Melkonian, a native of Egypt, has established a trust, with headquarters in Constantinople. The Chairman of the Board of Trustees is His Beatitude, the Patriarch of the Armenians at Constantinople. Associated with him are four other Armenians, constituting a Board of Trustees of five members whose duty is the overseeing of the Melkonian funds and the Melkonian institutions established and supported by those funds. The founder of this trust is living, but he is rapidly liquidating his estate. The conditions of the trust require that the funds shall be invested in government bonds of the United States and Great Britain, and the bonds deposited in the Bank of England. The principal is to remain inviolate.

None of these funds in any way come to the American Board either directly or indirectly or support any of the American Board institutions. The American Board is, however, asked to appoint three members of the Committee on Education which has the duty of superintending the funds and morally and materially supporting the Melkonian institutions. This committee, together with the Board of Trustees, will choose by joint vote the places where the Melkonian institutions will be founded. This arrangement is for a period of thirty years, which the Board of Trustees can increase to fifty years in case the results achieved should be satisfactory. If the American Board refuses to coöperate or the coöperation should be broken off, the Board of Trustees will name the Educational Committee.

It is clearly stated in the memorandum that the institutions established shall be for Armenians; that not only schools but a printing establishment shall be organized for the preparation of books and of a literature for the Armenians; and that the institutions shall be Christian. In the deed of trust the following statement occurs:—

> "The educational program of these institutions should permit in the future the ultimate establishment of a normal school. They will have their printing press for the publication of textbooks, popular scientific books, and newspapers. Forty per cent of the pupils will be admitted gratuitously without denominational distinction (Armenians, Armenian Catholics, and Armenian Protestants). The remaining sixty per cent will pay for their admission according to their financial capacity. The pupils received gratuitously shall have been chosen preferably from among intelligent orphans showing aptitude for progress. Instruction in the Melkonian institutions shall be inspired with the Christian religion and the Armenian national traditions."

The American Board has expressed its willingness heartily to coöperate with the Armenian Board of Trustees in Constantinople in the establishment and conduct of this much-needed work in Turkey. We appreciate the spirit that prompted the donor of this munificent fund (the exact amount of which is not yet known, though

probably more than one million dollars) to make so notable a gift for his nation and people and for the cause of Christian instruction among its youth.

Mrs. Allchin

MRS. NELLIE STRATTON ALLCHIN, of the Japan Mission, died at the home of her daughter Agnes, in New York, after prolonged illness, December 30, 1921. Mrs. Allchin's parents were Mr. and Mrs. Danforth D. Stratton, of Melrose. She was educated in the Melrose public schools and at Mt. Holyoke. Early in life she joined the Congregational church of Melrose, where she served in Sunday school work and in the musical activities of the church. She was married to Rev. George Allchin, June 29, 1882, and a few weeks later they sailed as missionaries to Japan. After thirty-five years of work she was obliged for health reasons to return to America.

Mrs. Allchin, particularly during the early part of her missionary life, was active in the service of the mission at Osaka. She rendered valuable help while Mr. Allchin was working on the Japanese hymnals. Though she assisted her husband much in the development of Sunday schools in the city, which later developed into churches, yet she did most of her work through her own home. The quality of her hospitality will long be remembered by her friends, Japanese and American; and her contribution along musical lines will long abide as an influence in the life of the mission and of the churches of Osaka. She was a devoted mother, and lived to see three of her children take up Christian service in Japan. She is survived by her husband and five children—Mrs. Florence Iglehart, of Japan; Mr. Stanley Allchin, of Buenos Aires; Miss Marion Allchin, of Hollins College, Virginia; Mrs. Agnes Hanson and Mrs. Bell Bristol, of New York City; and by a sister, Mrs. Elizabeth Savage, of Lynn.

Japanese Pro-Christian Editorials

IT has been interesting to watch the attitude of the Japanese people with reference to the Washington Conference as it has been reflected in the leading Japanese papers. There have been several striking editorials in the great *Mainichi*, one of which seeks to give the background for the Washington Conference. The editor traces the movement for peace here through the days when peace was only a dream, an ideal held by certain leaders of pacifist tendencies. He points to the pulpit of America, 120,000 strong, preaching and praying for the realization of that ideal. Then he goes over the last year or more of our history, with its various Christian gatherings and other movements, such as Women's Suffrage, and their various resolutions sent in to President Harding. Also the Women's International Peace Association is mentioned as one of the strong influences brought to bear upon the President. Without hesitation this Japanese editor gives the credit not so much to public opinion as to the Christian forces of America.

Another editorial points out the fact that "we have been working long enough on the basis of the material; that it is high time we were thinking of solving our problems on the basis of the higher moral and spiritual principles." What times we are living in!

Foreign Missions and Atlantic City

ONE doesn't naturally associate the idea of a foreign missionary gathering with the gayety, high color, high prices, and apparent frivolity of the New Jersey shore resort, yet it was in the auditorium of one of Atlantic City's great hotels that the Foreign Missions Conference of North America held its meeting this year,

January 11 to 13, inclusive. On the opening day occurred a furious storm of wind and rain, with waves and surf higher than all previous records. The 328 conference members (representing 62 Mission Boards), accustomed to being a part of the "biggest thing in the world"—the work of Foreign Missions—merely enjoyed the mountainous waves and attended the three daily sessions of the Conference undeterred by the weather.

At the opening session Rev. Thomas Jesse Jones gave conclusions resulting from the recent tour of Equatorial Africa by the Africa Educational Commission of the Phelps-Stokes Fund; while Prof. J. E. K. Aggrey, of Salisbury College, North Carolina, the African member of the Commission, followed Mr. Jones in an eloquent speech, promising that if they were given a chance the Africans would make valuable contributions to the world.

"No reporters admitted" is one of the regulations of the Conference, but we may be permitted to state that the general theme of the meeting was "The National Consciousness of the Peoples in Mission Lands and its Effect on the Development of the Church Today." In the discussions of this subject a word made its appearance which seems likely to become as pervasive in mission circles as was the word "normalcy" in political discussions a few months ago. That word was "indigenize." We spoke no more of "native Christians;" they were "indigenous." When they become self-governing, self-supporting, with leaders born in the land, they are "indigenized"! Mr. Aggrey explained the term to the complete enlightenment of his hearers when he said: "President Mackenzie (of Hartford), he is a 'native' of Africa because he was born there; myself, I am 'indigenous' to Africa because my parents and ancestors were Africans and I was born and grew up there."

It was a genuine inspiration to hear men who have served from twenty to forty years in China, Japan, or India describe the ways in which their people show the growth of national consciousness and tell of their own efforts to adapt their service and their presentation of Christ to this newly awakened sensitiveness. They all seemed to feel that a strong, wholesome nationalism is necessary before a genuine internationalism can exist; and the chief problem which the workers, at home or abroad, seemed to recognize as a problem is the rate of speed at which authority can be transferred to the native churches—that is, how fast the missionary must decrease and the indigenous Christian increase. Another notable thing: there was not a discouraged note, not a single "wail" in any speech. All speakers referred to the countless opportunities ahead and the tremendous urgency of the calls for help, but never one spoke as if discouraged. On the other hand, resolutions were passed looking toward the investigation of unoccupied fields in Mongolia and the Soudan, to closer coöperation between various Boards at home and on the field, to the development of missionary internationalism.

The International Review of Missions

SOME great man is said to have said that every statesman who would know the peoples of the world should read regularly two periodicals, *The Missionary Herald* and the *International Review of Missions*. We do not pretend to vouch for the authenticity of this remark, yet we can easily understand how it might have been said of the *Review*, edited as that quarterly is by one who perhaps more than any other editor studies the mission fields from the viewpoint of a statesman, and that too with British thoroughness.

The *International Review of Missions* has just completed its first decade. Its January number contains

not only a unique and invaluable missionary bibliography covering these ten years, but also the first installment of a study of the missionary significance of the decade—"designed to interpret recent events as a background for missionary enterprises." It also presents two important articles on missionary coöperation, one by Dr. John R. Mott, the other by Secretary Lenwood, of the London Missionary Society. Articles on current questions by American, British, Continental, and African writers are in preparation for the ensuing numbers. The magazine is constantly giving brilliant analyses of industrial, social, and religious changes in China, India, Africa, and other fields.

The *Review* can be ordered through the mission headquarters, 25 Madison Avenue, New York. Annual subscription is $2.50, post free. The magazine is edited by Mr. J. H. Oldham, of London, ably assisted by Miss G. A. Gollock.

THE FINANCIAL STATEMENT FOR DECEMBER, 1921

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$61,991.96	$5,563.82	$4,539.15	$1,148.58	$2,000.00	$1,412.67	$76,656.18
1921	69,577.33	4,749.83	3,955.77	5,906.52	6,000.00	1,719.18	91,908.63
Gain	$7,585.37			$4,757.94	$4,000.00	$306.51	$15,252.45
Loss		$813.99	$583.38				
FOR FOUR MONTHS TO DECEMBER 31							
1920	$126,393.57	$19,973.41	$6,496.54	$122,415.78	$3,400.00	$8,943.78	*$287,623.08
1921	153,225.20	16,639.34	6,004.18	153,585.37	8,000.00	8,884.26	346,338.35
Gain	$26,831.63			$31,169.59	$4,600.00		$58,715.27
Loss		$3,334.07	$492.36			$59.52	

* Does not include $58,943.12 received from the Congregational World Movement Emergency Fund.

It Looks Good, But—

THE weather generally begins to get colder in the month of December. Sometimes that is true of the receipts of the Board. Just run through the tabular statement above and they look good enough to warm the heart. Four columns show gains over the corresponding month last year. Individual gifts fell down, but perhaps the usual Christmas gifts to the Board were made in July and August of last summer. There is no explanation as to why the young people should have slumped. In these uncertain financial days to have made a total gain of $15,252.45 is something of an achievement. *Loyalty and generosity have not failed.*

And then the second set of tables! $58,715.27 more through the usual channels for the four months ending December 31! There is no sag there, especially in that gain of $26,831.63 from the churches. That there is an increasing tide in giving among our people is right there on the face of it. The loss in individual gifts is quite clearly traceable to the campaign of July and August. Many sent in their gifts, usually delayed until later in the year, in those months. *The general trend is upward.*

Still, it is necessary to add that "but." The December, 1920, gifts from the churches do not include an item of $19,991.79 received from the Congregational World Movement

Emergency Fund, the result of the special "drive" in the spring of 1920. In the period of four months ending December 31 this same Fund added $58,943.12 to the total from the churches and consequently in the grand total, making that for 1920 $346,566.20. This shifts the actual receipts from the "gain" line to the "loss." The figure is $227.85, not large, but just enough to justify the "but."

It is too early to estimate what the regular January receipts will be from the churches, but they must be enough to cover the regular receipts plus $51,072.20 which came in from that same Fund in the corresponding month last year. They must, or February 1 will be a very cold day in the Board rooms.

To Meet the Needs of the Hour

UNDOUBTEDLY a new era in missions is here. In part, post-war conditions are responsible for it. Old situations are reversed. Doors partially open before now swing wide. A new nationalism makes its contribution. A great international mood is on us all.

It is a time to recast our whole missionary intelligence. And in doing this we shall find a renewed enthusiasm and a fresh faith in the Great Enterprise, together with a mighty compulsion to complete the task which God had confidence to place in our hands. To lead our people to see all this in a new and glowing light is the motive behind a sheaf of new and unusually effective material which the Board is just now issuing.

First of all there is a group of four remarkably *Interesting Missionary Hours.* For mid-week services, young people's societies, older Sunday school classes, and other groups, these will prove most rewarding. They are entitled: *The New Day for the Nations, China—the Land of the Open Door, The Next Step in the Philippines,* and *India—the Land of Unrest.* Ample references and suggestions are given. The second aid is a new edition of that invaluable pamphlet, *Missionary Ammunition,* exclusively for the use of pastors. Among other features is a most stimulating address by Harry Emerson Fosdick, "Are Christian Missions in the Far East Worth While?" He has just been there and knows whereof he speaks.

And then there is one of the most timely four-page leaflets the Board has ever sent out, entitled, *What Goes Through the Open Door?* It has particular reference to China and Japan. Every line is suggestive. Its thought eventually should find its way into the minds of every member of our churches.

The last member of the sheaf is the story, in brief, telegraphic style, of *The Challenge of the Unattempted,* and How a Business Man Met It. The four-page leaflet is beautifully illustrated, as is worthy of that unequaled achievement for Christ in North China through the consecrated gifts of one man. No business man in our whole fold should fail to see and read this stirring tale. It will be a revelation to him.

All of this literature may be obtained through our district offices, and now is the time to get it.

THE PROBLEM OF APPROPRIATIONS FOR 1922

By SECRETARY EDDY

THE Prudential Committee faced a difficult question in November when it took up appropriations for the next year. On the one hand every one recognized that a severe business depression existed, that many incomes were reduced, and that a large percentage of the labor of the country was out of work. From this angle sharp reductions in the Board's work might be justified.

On the other hand, the National Council in Los Angeles had practically accepted the responsibility in giving orders against retrenchment or serious crippling of the Board's work. It was believed that the gifts made to benevolences in our churches fall short more often because of a lack of knowledge and because of indifference than on account of actual poverty or inability to give. Apparently, the full Apportionment of $5,000,000 seems to be less than one per cent of the income of the denomination. This is a very rough estimate, but seems substantially near to the facts. At least our present giving to the Apportionment is no greater than one per cent, and as long as this is true it cannot be seriously argued that the wealth of the denomination is being unwarrantably drained into the mission field at home or abroad.

After facing both sides and hearing urgent appeals from every field against retrenchment and retreat, it seemed absolutely necessary to keep the General Work Fund at its present figure and to carry the work forward in its present extent. A few items of saving were discovered for the coming year which enable the committee to appropriate practically the same figures for next year that were given by the churches in the past year. The appropriations to which the committee now stands committed reach the grand total of $1,259,105. This figure does not include the Woman's Board work, which will perhaps enlarge the whole budget to the $2,000,000 mark.

The tragedy of the situation is that the Board is compelled to say "No" to a large number of most inviting opportunities.

"STOP"—"GO"

In the final appropriations the total fund for "General Work" in all our fields was only $260,400. After the most rigid revision by the missions, the amount asked by them on the basis of the necessary but conservative expansion of the work was over half a million dollars. There is no possible question but that the Board ought to put a quarter of a million dollars a year more into this part of the budget that should more generously support the schools and colleges, the teachers and catechists, make grants to new buildings and hospitals, and in a few instances aid the native churches to carry forward their work.

A few opportunities of outstanding importance had to be declined for the present, but they must press upon the hearts of our people until they are met. Such chances will not always confront us. In Bulgaria, the Government asked our missionaries to select any site they desired near Sofia for a new college. The Government has given us outright three-quarters of the site selected, but expects us to purchase the remainder from its private owners and to begin building within a few years. They ask us to found and develop a Robert College for Bulgaria, and have given full religious liberty in every teaching department. Paul might have sighed for such a chance. Where is the modern Christopher Robert for 1922 who will say "Go!"

A legacy of $10,000 has been left on condition that a new school building can be built in Pasumalai, South India, for Rev. John Miller's great

vocational high school. This chance should be seized, but the "silent policeman" turns the sign to "Stop" instead of "Go."

The committee declined to give an additional $5,000 to Peking University and Fukien University, though we certainly should make these grants as our share in these important union institutions.

Out near Shaowu, in the interior of China, the new station that we have tried to open for seven years would evangelize a great district now practically untouched.

We have not forgotten that great opportunity in South Africa, where certain native converts returning from Johannesburg to their homes in Inhambane witnessed for Christ, gathered in hundreds of converts, even founding a promising group of churches. We have never felt that they could have an American missionary, and the stringent limitations of the treasury say we cannot even pay to send them native leaders.

But the Prudential Committee has said "Stop" often enough. The churches are ready to say "Go!"

GOSPEL WORK IN A POLISH CITY

By Rev. JOHN S. PORTER, Czechoslovakia

POLAND is only a little distance from Czechoslovakia; but it seems far away, and before one really gets over the borders it seems much farther away.

In twenty-four hours after leaving Prague I found myself in Lodz, a great manufacturing city in Poland with a population of 700,000. Just think of it: a city of 700,000 and no sewerage system and no city water supply! The filth of the city runs in a slight depression in the pavement next to the curbing in every street. Every house must have its own water supply, and every landlord is an unpaid official of the Government. He must keep a strict record of all people living in his house and of all lodging temporarily in his house. He must keep records and have them stamped by the police officials whenever one comes to, or leaves, his house for even a short visit.

We talk of increase of prices elsewhere, but think of this! The fee on street cars in Lodz used to be ten pfennigs, a tenth of one mark! Now it is three hundred times as much, thirty marks. Still even that sum is not equal to one American cent.

I saw in Poland, for the first time in my life, Jewish beggars. I had never seen a Jewish beggar in any other country.

In Lodz there are some of the Lord's own who gather regularly for services in a humble room in the third story of a tenement house. They long for a hall of their own in which to hear the Word. Our preacher from Zelow comes here once a month.

This Zelow preacher, Rev. Frant. Holecek, was there before the war. The Russians, because he was then an Austrian citizen, interned him in far-away Siberia. He was separated four years from his wife and child. He left the little son in the mother's arms and when he returned his own boy ran to meet him.

This good man learned the blacksmith's trade before he became a preacher, and this trade he turned to good account when in Siberia; and being of an inventive turn of mind, he is called upon often to be a watchmaker, a blacksmith—in short, to repair anything and everything. No one in that section equals him in the ability to make things new. Hence he seems forced against his will to be the village repairer as well as the preacher.

Our hall in Zelow was crowded daily to hear the Gospel. They dare not advertise anything unusual be-

cause of lack of room. One thousand dollars would give them a suitable hall and permit many more to hear the Gospel.

Join with us in prayer for priest-ridden Poland, harassed by poverty, ignorance, and by political and social unrest.

PROCLAMATION

A Translation

INHABITANTS of Cilicia—France and the Government at Adana, desiring to reëstablish peace in the Orient, have concluded an agreement. France, respecting the right of the majorities, has voluntarily yielded up Cilicia to Turkey. France and the Government of Angora, equally desiring to have the rights of the minorities respected, have drawn a series of guarantees that have been put in the Angora agreement.

Even before the publication of these guarantees, a methodical campaign has been organized by the enemies of peace to spread alarm among the Christian population and to force them to leave Cilicia. Thousands of families have thus been forced out of their homes and thrown upon the road of exile and misery.

The two governments, deeply moved by this spectacle, have desired to make a new effort to assure the populations, and to destroy the effect of this detestable campaign of agitation.

Christians of Cilicia—You have been told that the amnesty will have no effect, which is false. The amnesty is complete and immediate. The past is dead and forgotten. Nobody, absolutely nobody, should feel disquieted. They told you that you could not move about freely. That is false. The agreement insures you complete personal liberty as well as absolute safety of your properties. You have already received passports from the French authorities. The Angora Government will respect them absolutely. You have been told that the law will take immediately by requisition forty per cent of your properties. That is false. This requisition law applied during the "Sakharis" Campaign, but it does not exist any more.

You have been told that you will be immediately enrolled. *THIS*, also, is false. The Turkish authorities have arranged that the enrollment should not be applied for at least three months after the end of French occupation, which will cease January 4, 1922. It is our hope that eternal peace will be reëstablished before the end of the mentioned period.

Besides this the agreement has in it all the general guarantees assured to the minorities in the European countries, according to the treaties concluded by the Allied Powers after the Great War. The two governments have engaged themselves on honor to get these guarantees respected. Does not their word weigh more than that of the agitators who incite you to flee today, while tomorrow they will abandon you after you have ruined yourselves and your families?

From this time on a Franco-Turkish Commission, in which all your communities shall have representatives, has been nominated to guard the abandoned properties. Any act of pillage will be mercilessly repressed. Both Mussulman and Christian must equally respect the law. And now think and be calm; go back to your homes which are waiting for you. Liberty and justice are assured to all.

MOUHEDDIN PASHA HAMID.
H. FRANKLIN BOUILLON.

Adana, November, 1921.

From "Le Courrier d'Adana," Thursday, December 1, 1921.

THE DEPUTATION TO INHAMBANE

In Portuguese East Africa

By Rev. F. B. BRIDGMAN

DEPUTED by the Congregational churches of the American Board in South Africa, Evangelist Likumbi and the writer made a long-promised visit to the Inhambane District in Portuguese East Africa. We went from Johannesburg by train, 350 miles, to Lourenço Marquez, on Delagoa Bay, where we took steamer for the 240 miles to Inhambane.

The Bay of Inhambane is a beautiful sheet of water, ten miles in length by from one to three miles wide. The old Portuguese town is situated on the eastern shore, on the low ground of sand dunes and swamps which separate the bay from the ocean. The western shore is a long ridge covered with cocoanut palms; parts of this ridge rise to three or four hundred feet high, being swept by ocean breezes. This ground is comparatively free from mosquitoes and is deemed very healthful for that part of the coast.

Nearing the pier we recognized the eager faces of some of our "boys," the men who have so long been begging for help, who have been writing that endless stream of letters, and sending deputations all the way to Johannesburg. Willing hands grabbed our luggage and a joyous company led us around to a strip of beach where a sailboat was in waiting. Suddenly, and without warning, some one behind ducked his woolly head between my legs, and I felt powerful shoulders lifting me skyward. Luckily I kept my balance, and so was carried through the knee-deep water from the shore to the boat. In an hour we had crossed the bay and arrived at the home of one of our preachers. Among the cocoanuts on that high ridge, I pitched my tent and remained here several days, every hour being fully occupied in conference with the leaders who had come from near and far, seeing officials in the town which is capital of the district, and visiting missionaries.

TREKKER'S PROGRAM

When on "trek," the day's program was about as follows: Up at four o'clock, strike camp and pack loads, round up the carriers, say many farewells, and be off about six, which was still nearly an hour before sunrise.

THE TOWN OF INHAMBANE FROM THE STEAMER DECK

Northeast of Lourenço Marquez, on the shore of the Indian Ocean, in Portuguese East Africa, about twenty-four degrees south of the Equator

I traveled by donkey. By sticking to it until between five and six that night, with an hour's off-saddle at noon, I covered some eighteen to twenty miles. It was most tedious and exhausting to me, as I am used to travel that far on my motor in less than an hour. Fortunately it was the right time of year, the heat was not excessive, and the nights were cool. The following health rules were observed: Quinine daily, mosquito net at night, perish rather than drink unboiled water, and keep dry. The last rule was difficult because of the very heavy dew, the early morning traveling being often through high grass or bush which was as dripping as though after an all-night rain. There were no camping places except in the village yard, and the kraal noises never ceased before midnight or later, and the racket began again by three. I could not sleep much.

I found the Inhambane country far, far more attractive than I had anticipated. For the most part it is made up of rolling ridges, hills and valleys being usually covered with bush of varying denseness. There are streams in fair measure, but only one river, the Inharrime, which I found about three-fourths of a mile

ALONG AN INLAND RIVER

wide, though some twenty miles from the ocean. The land is rich in beautiful fruits; peanuts, cocoanuts, and sugar are valuable crops, and several wild trees bear nuts that are valued commercially. Game of several kinds, including wild boar, is plentiful. The bush is infested with hyenas, and in parts lions are still common enough. But I traveled without firearm of any description. As for the animal kingdom, the tiny mosquito had more terrors for me than the king of beasts. The larger streams have hippopotami and are also infested with crocodile. All the missionaries I met with were in love with Inhambane, not only as a mission field, but as a land in which to live.

SOME OUTSTANDING IMPRESSIONS

1. The enthusiasm of the welcome at every point was fairly overwhelming. Aside from the singing, handshaking crowds, there were such evidences as these:—

(*a*) Never once did the promised bands of ten to fifteen carriers fail to meet us at the appointed time and place. Each relay *gave* two long, tedious days without expectation of pay. On reaching the banks of the Inharrime a violent storm of wind and rain made crossing this wide, deep river impossible for two days. But despite the weather during rifts in the storm, we could see on the other shore a company of faithful watchers. These were our burden bearers. Though their kraals were several hours' distant, they came to the river four days in succession in order to be sure to be there when needed. To appreciate such devotion one must understand that I would have been helpless without the carriers. To find them for hire would have meant endless delay and probable failure for the average traveler. The settlers resort, of course, to forced labor.

(*b*) Never have I been the recipient of such gifts and in such measure —ten goats, fowls without number, a great variety of the products of the soil, and occasionally money.

(*c*) The anxiety everywhere and

CARRIERS STARTING FROM INHARRIME

This station is the terminus of the only railway in that part of the country

THE DEPUTATION WELCOMED AT MKOKA

The photograph shows the presentation of gifts, but not one-tenth of the people could be included in the picture. The chapel is in the background

by everybody to anticipate every want and to comply with any suggestion made was touching. I was made to realize as never before that these were *our boys*, our children who look to the American Board as their veritable father.

THE EXTENT OF THE WORK

On landing at Inhambane we were met by twenty of our leaders, some of whom had walked four long days. We found that there were twenty-six centers where work had been opened, and there were eight or ten other points where work was just being started. As nearly as I could determine, the extreme limits, north and south, were from 130 to 150 miles apart, and the farthest inland about forty or fifty miles from the ocean. As it was manifestly impossible to visit every place, we arranged for five district meetings. Representatives from the several points in a district came to the appointed center. When this program had been put through, a summary showed that during the tour forty-three adults had been received into fellowship by baptism, twenty-one infants were baptized, and fourteen marriages were celebrated. The total attendance at the five main district meetings was between 850 and 900.

A striking feature of these congregations was that more than half, sometimes three-fourths, were raw heathen. In fact, with two or three possible exceptions, I have never seen so much naked heathenism at religious gatherings. It should be remembered that the above figures would have been considerably augmented could we have visited each center instead of having only district meetings. So far as I could ascertain, our Christian membership at Inhambane numbered between 300 and 350, about equally divided between communicants and catechumens. Of course to these must be added the 600 to 700 in our churches on the Rand.

THE MISSIONARY SPIRIT

I was amazed at the evidences of the missionary motive backed by energy. While not always as I would have planned, yet I am satisfied that to the best of their knowledge and conception, our leaders have honestly

sought to adhere to the admonitions given them to the effect that if they were determined to begin work at Inhambane, they must respect the work of other societies and seek to avoid trespassing on their spheres. What our leaders have done is this—to tear loose from their home villages (when these happened to be attached to another church), to select an area which they deemed devoid of mission work, cut down bush and build their houses and a little chapel, clear ground for their gardens, establish a Christian center, and then evangelize the surrounding kraals. As converts are won, these are expected to leave their kraal and build at the Christian village. I have seen nothing to equal this exhibition of missionary enterprise since coming to Africa, twenty-four years ago. It is Engonyameni and Bushbuck Ridge over again, but on a much larger, yes, many times larger, scale, and in the face of much greater obstacles.

THE TREMENDOUS NEED

The need and opportunity at Inhambane, particularly for pioneer work, are far, far greater than anywhere in South Africa. Amidst a population given at 750,000, three societies are working, one being almost negligible. There is a total of six main stations, two of which are still in embryo. Contrast such figures with Natal, which has 1,000,000 natives, thirty missionary societies (American and European), and over 100 main stations.

A REPRESENTATIVE COMMITTEE

Come to urge that the deputation see to it that a preacher and teachers are sent to their villages

I missed no opportunity of fellowship with missionaries at Inhambane. I received great kindness at the Methodist and Free Methodist stations. In discussing the position arising from my enforced visit to Inhambane, they did not seem disposed to say much. What they did repeatedly assert was, that "there is plenty of room," and further they said very earnestly that they hoped that our constituency at Inhambane would not be left without a *resident missionary*. Superintendent Pointer, of the Methodist Episcopal Mission, emphasized this especially. It is of course self-evident that if in Natal, after eighty-six years, our people still require missionaries to the extent that they do, then these young, earnest but ignorant converts at Inhambane, where the darkness is so much more dense (let alone government hostility), need missionary help many times more.

THE REFLEX INFLUENCE OF BUSHBUCK RIDGE AND INHAMBANE

We have often stressed the reflex influence of Johannesburg as exhibited by its far missionary reach into the wilds. We now begin to see the reflex action of this missionary outgoing upon the Transvaal and Natal constituency. Such work as that at Bushbuck Ridge and Inhambane is proving to be the mainspring of missionary spirit in our old churches.

That was a significant occasion at Doornfontein Church on June 26, 1921, when Evangelists Silubana and Likumbi were ordained to missionary service. The rule governing ordination in our churches is, among other conditions, that the candidate may be ordained only when he serves a church which is able to support him without outside aid. To this long-standing practice an exception has now been made. Silubana and Likumbi have just been ordained to *missionary*

service as distinct from the pastorate, the former as apostle to Bushbuck Ridge, the latter as apostle to Inhambane. I use the word "apostle" because that is the term our natives have delighted to use in this connection. As "the Holy Ghost said, Separate me Barnabas and Saul," so we trust the same Spirit is today leading our churches in this laying on of hands. As an index of the missionary impulse stirring the hearts of our people here on the Rand, it may be mentioned that at this service, with short notice, our Johannesburg constituency gave £42 toward the support of these who are being sent forth.

OLD TRAILS AROUND SOFALA

By Rev. COLUMBUS C. FULLER

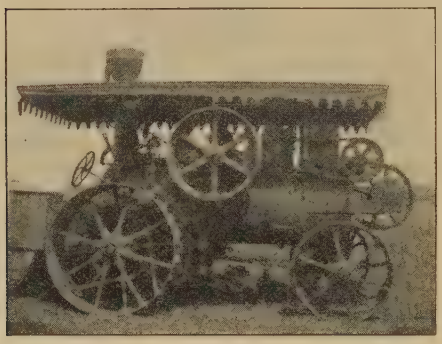
I HAVE long heard of Mashanga and the people there, and you know that practically all of the "Beira boys" whom Mr. Bunker used to teach were from there. Kamba Simango [whose picture appears in our frontispiece—Ed.] came from this region. I have long wanted to visit the old historic settlement of Sofala, one of the first made on the East Coast of Africa south of the Equator; but it is not probable that I should have made the trip, if the Native Annual Meeting here had not generated so much heat that I was led to volunteer, for the second time, to go down into that territory and see for myself the conditions there.

All of the men in the Bible School volunteered to tour the territory, in spite of the regulations of the Portuguese authorities; and when I said that I was going to visit the people of the Lowlands, our Christian girls began to volunteer to accompany me. To make a long story short, it was finally decided to take six of the evangelists, who were to be paid one-half of the regular rate, as we had exhausted the fund for touring; and six of the girls, who were to be paid nothing. All of them, as well as the carriers, furnished their food for ten days, after which I became responsible for it. There were three volun-

EVANGELISTIC SERVICE WITH CARRIERS

teer Christian carriers, and seven of the heathen variety, who not only carried loads, but were preached to unmercifully; for, at the beginning, we tried to obey the regulations which prohibit preaching to the people of the country.

We left Chikore on August 2 and went via Mt. Silinda, where the people



THE OLD TRACTION ENGINE, WHEN SHE WAS NEW

held a fine "Good-By" service for us, and took up a collection to defray the expenses; and via Gogoyo, where our hearts were saddened at the sight of the church building closed by official orders, and the Christian people meeting in the "shango" (Bush).

We pushed on from Gogoyo by way of Chibababa's, by the kraals of Chironda, Marombe, and Chengwi to the Sea at Sofala in just two weeks. From Sofala we followed the main road to the south along the coast to Mashanga at the mouth of the Sabi River in six days of the hardest "trekking" that we had seen up to that time. Miles of tide-flats covered with mud or water; deep inlets from the sea, where the poor donkey was nearly buried in mud and almost drowned in the rushing tide; a burning sun, and sometimes lack of water; the great Gorangoze River to cross; and the long detour to get around the head of the Bay of Sofala.

We camped at a kraal near Sofala, the old Portuguese port on the shore of the Indian Ocean, about fifty miles south of Beira. This is one of the oldest settlements on the East Coast, but is nothing but a little village now. In the old days it was a great trading port, and the traders from here went up into the interior of Rhodesia. Sofala's story goes still farther back. It is the port from which the gold King Solomon used on the Temple at Jerusalem is said to have been shipped. It is supposed to have been mined at Zimbabye, 150 miles from our Silinda station. Recently ruins of a series of fortified camps have been discovered, in a practically direct line between Zimbabye and the sea. They are about a day's journey apart, and traces of gold dust have been found in the earth inside the ruined walls. Explorers say they are the camps of the carriers who took the gold over an ancient road from the mines to the sea for shipment from Sofala.

South of Sofala there is a dense population. We should have a school there; but they do not compare with the people of Mashanga in any way.

Twenty-eight years ago the pioneer missionaries promised the people at Mangundi's and Chibababa's that they should have schools. You know a little of the history of those twenty-eight years; but you hardly realize how many times we have repeated that lie to them. Yet they still trust us, and are looking for our coming; and when the six evangelists and I knelt down in the old traction engine road, with Zikai, one of the first fruits of the early work there, and Maheu, converted not long ago at Johannesburg, we renewed the pledge so long ago given; and, like Mr. Bunker, I shall never rest until the Board redeems the promise.

We were gone from Chikore thirty-four days; traveled almost 600 miles; passed through the territory of thirty-two or more native chiefs; talked with more than twenty-five of them and with scores of headmen; held at least one evangelistic meeting per day from

one to two hours long, often three services during the day; talked personally with hundreds of people; and reached home more than ever convinced that the only hope for our future lies in developing that field, using all of the resources which we have here in the mountains.

MOPLAHS AS THEY ARE

THE situation of India is brought out in lurid light by the following communication describing the outbreak of the Moplahs (Moslem descendants of the Arab traders who adventured in India) around Calicut on the Malabar Coast of West India. The article is from a trusted correspondent who is in close touch with the scenes he describes:—

"The Moplah rising took place August 21, 1921. The railway was put out of commission for about forty miles, and the telegraphs destroyed for many miles; for eleven days we were cut off from the rest of the world until the rail was temporarily restored. Peace has not yet come, and it will be many months before the revolt is conquered because Malabar abounds in jungles so dense that they can be penetrated only by those familiar with them; British troops are of little use, and Government is enrolling and training hundreds of native troops to deal with the situation. It is very slow work, and meantime the Moplahs are continuing their depredations.

Complete Devastation

"There are 23,000 refugees in the camps of Malabar and more than that number scattered in private houses, besides many other thousands who have fled to parts outside Malabar. We have 161 Christian refugees on this compound, over 400 at a camp seven miles from here, and 180 at another camp eighty-four miles away, besides many hundreds scattered in private houses. The rebels have done their work very thoroughly; not only have they burned houses after looting them, but they have cut down cocoanut, rubber, cocoa, and tea plantations that take years to come into bearing, and even plantain trees and garden truck have been rooted up. The problem of feeding these people, which presses on us now, is not the really big problem — when they return to their ruined homes to face life anew, without capital and without cattle, there is certain to be keen distress for many years to come.

Forcible Conversion to Mohammedanism

"A peculiar and distressing feature of the rising is the forcible conversion of many hundreds of Hindus to Mohammedanism; the best figures available now put the number so converted at well over 1,000, with scores daily coming into the Government office in Calicut to report that they have been compelled to change their religion. This involves shaving the head, circumcision, some formal instruction, and the repetition of certain formulæ. In addition, the new converts wear a distinctively Mohammedan dress and are compelled to do things like eating beef, which to the Hindu is an unpardonable sin.

"The really serious fact is that these converted Hindus do not dare to change their religion when peace comes, for the Moplahs boast that no one who has accepted Islam and turned his back on it has been permitted to live. Instances of the lapse of as much as twenty years after reconversion to Hinduism are quoted where the individual has been followed up and murdered. It does no good to leave the part of the country

where they are known, for the Moplah follows his victim until at last he finds him. In the years gone by, many Moplahs have become Christians, but not one remains today; some have recanted, and the others have 'disappeared without leaving a trace.' It is said, and events in the last three months as well as close-up observation, tend to confirm it, that no other religion makes the human being so nearly like a devil as the particular brand of Mohammedanism professed by the Moplah. The common way of dealing with their victims is to behead them with a country-made sword about two and a quarter feet long, but they vary this by throwing them alive into wells or shutting them up in houses and setting fires. Women are outraged, little children tortured, and nameless barbarities practiced that fill one with hot indignation.

"One of the British officers here who went through the whole war in France said recently that he had never cried at a funeral until he was called on to bury two brother officers who, responding to a flag of truce, had gone out unarmed to parley with the Moplahs, had been set on, murdered, and horribly mutilated. If the Moplah has any sense of honor or the finer qualities that differentiate the human from the animal, he has effectually concealed them.

Hindus Turn to British for Protection

"There are 1,000,000 of them in Malabar, and just how they and their 2,000,000 Hindu neighbors are going to get on when this rebellion has been crushed out is a problem that presents infinite difficulties for British rule. One of the good results of the trouble is the disillusionment of Hindus who had been brought to believe that the Mohammedans were their friends. The so-called Hindu-Muslim friendship and coöperation against British rule has received a rude shock; Hindus are finding the British Government their sole protection against their erstwhile 'friends,' and noncoöperation has suffered in Malabar and throughout India what many feel is an irreparable blow, that in its reaction is sure to make for peace and security in India. But no one who thinks is deceiving himself with the thought that peace in India is near; we have many years of rough sailing ahead that will test the statesmanship of the best men England possesses; incidentally, thinking Indians are beginning to see that democracy required character and not adhesion to formulæ and catch words."

Photo by Mr. Arthur J. Orner

AFRICAN MULE EXPRESS

Standing before Mr. A. J. Orner's house at Silinda, November 2, 1920, just ready to start on the 172-mile trip to Umtali, which was the first stage of Mr. Orner's journey home on furlough. The trip to Umtali and the railroad took just two weeks. A one-ton Ford truck, costing about $1,500, landed at Silinda would save four-fifths of this time, would be cheaper, and would save much discomfort on the journey. Therefore—

IN THE COTABATO VALLEY

By Rev. FRANK J. WOODWARD, Philippine Mission

I WISH to tell the readers of the *Missionary Herald* about a trip made to Pikit, in the Cotabato valley of Mindanao, last spring. As to the district visited, a few words of explanation are necessary. The Cotabato River is on the southern side of Mindanao, midway between the eastern and western ends of the island. The district really belongs to Davao station of our mission, but it is almost equally difficult of access from Cagayan or from Davao.

MR. WOODWARD

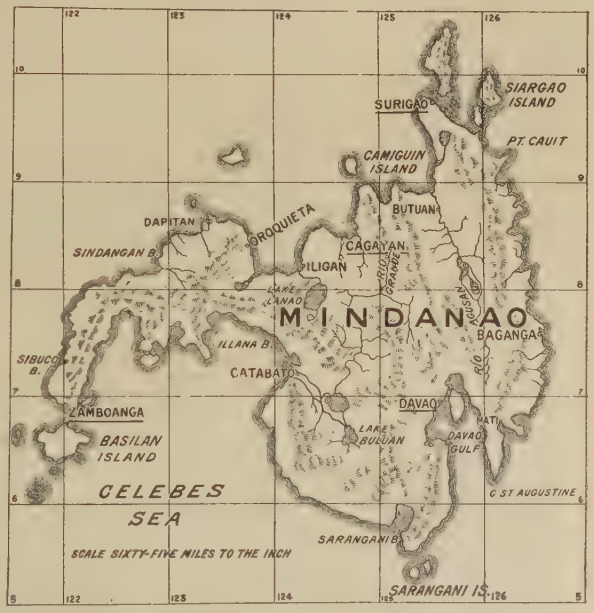
IMMIGRANTS IN MINDANAO

Seven years ago the Insular Government decided to assist immigrants from the northern islands, where the land is less fertile, to locate in this part of Mindanao. Seven colonies were settled near Fort Pikit, seventy miles from the mouth of the Cotabato. Among the settlers were several hundred members of the Presbyterian Church on the islands of Cebu and Negros. Their latest visit from a missionary was five years ago. After the Christian Workers' Conference at Lake Lanao, in April, it was decided to visit these people for the purpose of organizing Sunday schools and assisting their religious life in other ways. We all felt that we had been neglecting this part of our field.

Dr. Hall, one of the oldest and most beloved of the workers in the Presbyterian field, together with Dr. Berger, decided to accompany me and help to show the people that they should look to our mission for aid in their religious work.

TRAVELING SOUTH

Crossing Lake Lanao to Canassi, we stayed over night with the officers of the Philippine Islands Constabulary. The following morning we set out for Malabang, on the South Coast, a distance of twenty-one miles by trail. For several hours the track led through well-cultivated fields of corn and rice. From these and fields adjacent to the lake the Moros raised more than $600,000 worth of rice for export last year. The Moros are the Moslems of the Philippines and number 370,000, all of whom live on Mindanao. After following the trail for six miles, we reached the watershed, which is 2,750 feet above sea level. From there the hazy blue depths of



MINDANAO, P. I.

the ocean could be seen, fifteen miles to the south. Directly on our left stood two mountain peaks, about 4,400 feet high, like guards of the way.

PART OF BUKIDNON FAMILY
Cagayan, P. I.

We passed beautiful Lake Dapao, nestling amongst the hills, and went on down the mountain. At its foot we had to cross the hot, loose sands of the coastal plain for a distance of three miles, and after wading the swift-flowing Malabang River, we soon arrived at the old military post. This fort, constructed by the Spaniards, was interesting; but the wonderful springs that gush forth from deep volcanic recesses—floods of cool, sparkling water right under the protection of the walls of the fort itself—were one of the most pleasing sights of the whole trip. In this land of contaminated streams what a boon these springs are to the native people!

After a short rest we went to the anchorage, where we met a steamer bound for Cotabato, three miles from the river's mouth. This town has seen better days. During the American occupation an army post was located there, but with its withdrawal much of the life and business of the place disappeared. We saw more than twenty Chinese stores, and the fact that all were prosperous reveals how remunerative their trade with the Moros has become. The most attractive spot in the town was a street lined on either side with tall cocoanut palms. At no very distant date the wealth of the hundreds of square miles of fine agricultural land of the district will flow through this port. Then Cotabato will come to her own as never before.

THE FORT PIKIT COLONIES

Finding the flat-bottomed stern-wheeler going up the river, we were off for Fort Pikit with but little delay. The following morning we arrived, and after a hurried breakfast in the home of one of the members we went to the church, a little over a mile away, where the people had al-

ON THE TRAIL TO COTABATO. MR. WOODWARD, SECOND IN LINE

ready gathered for service. Two of our North Coast pastors had preceded us in order to prepare for our visit and thus avoid loss of time.

Those present had come from the nearer villages and outlying farms and welcomed us warmly. As I looked in the faces of that group of one hundred and more people, it was difficult to keep back the tears. Who could doubt the loyalty revealed in their radiant looks? For five long years they had fought the wilderness. They had conquered the *cogon* and *tigbac* grasses, they had exterminated the wild hogs and the monkeys, and had not lost faith when the locusts came like a scourge to eat up their crops. They had persisted and had established their homes. Only those who have penetrated the lonely tropical wastes can fully appreciate what it meant for these people to succeed. They were away from home and friends and Christian cheer. They had conducted their services without any special leader, thus keeping the religious life of the community alive. What an evidence of the way the Lord sustains those who are faithful to him!

By a survey of the Fort Pikit district it was found that there were 151 members of the church. Many of the colonists are still in debt to the Government for loans made them while getting started. It is not surprising that a few of the number have grown cold in their church allegiance. The faithful feel, however, that by the end of another year they will be able in a large measure to support their own pastor. For the present year they have chosen five of their number to act as "local preachers"; these are in reality the Sunday school superintendents of the five villages around Pikit.

A number of services were held, at which we baptized sixty babies and children, as well as one woman. Other adults were waiting, but it was felt best to have them present themselves on our next visit, when they can be more carefully examined. By dividing our forces we were able to visit all of the local villages and many of the homes of the members. At our last service the Sacrament of the Lord's Supper was administered.

OLD MORO WOMAN
Customary method of carrying burdens at Cotabato

A FERTILE LAND

All the land in the vicinity of Pikit was occupied, but not all is under cultivation. Those vast level stretches will some time help to solve the food shortage of the Islands. Today plantations of rice, corn, sugarcane, cocoanuts, hemp, and patches of sweet potatoes and tobacco were to be seen on every hand. One of the farmers told us that where he had lived in the North he had been able to raise fifteen *cavans* (about twenty bushels) of corn to the hectare (two and one-fifth acres); but now he raises sixty *cavans* per hectare—four times as much!

There was an abundance of food everywhere. They had delicious *papayas* (a kind of tree melon), bananas,

and other smaller fruits. Hogs and chickens were very common. Malaria, the scourge of most low-lying districts, is rarely heard of, though from one unfortunate experience I can testify that mosquitoes exist in literal clouds. To the industrious Filipino the Cotabato valley is veritably a land "flowing with milk and honey." A million people may find their homes there some day. My most earnest desire is that erelong a well-qualified and deeply spiritual pastor may be found for this waiting field.

COCOANUT PALMS
Lining street in town of Cotabato

THE RETURN JOURNEY

At Duluan, ten miles from Pikit by road, we hired a Moro dugout, and as we seated ourselves we were cautioned by our friends not to let our hands hang over the sides of the canoe, as there were many alligators in the river. On another trip an alligator snatched a cone paddle from the hands of our native boy as quick as a flash, so I for one was not hard to persuade to be cautious. We did not see one on the whole trip, but the fact that near every house built on the river's bank a small bathing place was fenced by bamboo poles in the edge of the river for the sake of protection revealed how common is the danger from the big reptiles.

At Piedo Pulangi we appealed to the famous Moro, Dato Piang, to hire for us a large *banquillo* for the journey to the mouth of the river. This

PROSPEROUS FARMER AND FAMILY NEAR FORT PIKIT, COTABATO VALLEY, P. I.

banquillo, when it arrived, proved to be the hollowed-out trunk of a tree more than five feet in diameter; the length of the boat was forty feet. The latter fifteen feet of this strange craft was roofed over to serve as protection in case of rain. Dr. Hall and I chose to sleep in the open, so, spreading our bedding on the bottom, we lay down side by side under the friendly stars. That night will long remain a vivid memory. Our crew consisted of two Moros; one at the prow as lookout, the other at the stern to guide the craft. As the current bore us noiselessly along, it was easy to picture those shores fifty years hence, when all the land will be occupied, whether by Christian or by pagan will largely be determined by the way in which the present need is met.

At Cotabato we hired a launch and by night were at Malabang; next day we walked to Canassi over a trail made difficult by the continuous rain; then by launch to Camp Keithley. We had been gone ten days, had traveled some two hundred and fifty miles by water, and had walked seventy-five miles.

ADJUSTMENT TO THE NEW CONDITIONS IN INDIA

By Rev. C. STANLEY VAUGHAN, Madura Mission

From the Board's New Sketch, "The American Board in India"

OWING to the national consciousness that has come to all the races of India and its insistence on the equality of all men, and, growing out of this, the new spirit of independence and eagerness to accept responsibility on the part of the Indian Church, missions find themselves working under conditions so altered as to seem entirely new. These new conditions strike at the very existence of some forms of work, and are bound to modify all fundamentally. It has been prophesied that India will have full Dominion status in the Empire of Britain, with complete Home Rule, within a decade; and this is far from being a wild dream. It is more likely to prove correct than not.

So rapid and complete, in some respects, has been the change of the past decade in the matter of the new nationalism, that it is reflected in the common vocabulary of the day. One no longer speaks of a "native" unless he wishes to insult the Indian to whom, or of whom, he speaks. That term has become to the Indian so suggestive of inferiority that, at his request, it has been abandoned in favor of the now universally used "Indian." So complete is this change that one who has sensed the change in India itself cannot hear the old term without a feeling of repugnance and a desire to apologize, as if something uncouth and offensive had been said. This sensitiveness of the Indian does not connote a condition of mutual distrust and antagonism in the religious sphere; it is in answer to prayer that this new life has come and the Church has arisen to claim and assume her own, her legitimate, responsibilities.

In adjusting to these new conditions two lines appear. In Ceylon and Madura the trend has been to keep the distinction between church and mission clear, and to place great and evergrowing emphasis upon the church at the expense of the mission.

In Ceylon the church, through its council, is thoroughly self-governing, and in addition has taken over from the mission the entire responsibility for the vernacular schools and has appointed the Board of Education,

which consists of about ten Tamils to three foreigners. This council has been called the most democratic body in the island of Ceylon.

Along the same lines, Madura has passed over to her church the entire responsibility for the district work, educational, evangelistic, and pastoral. The council receives from the mission a lump sum grant of the funds which the mission formerly spent on this work, and is free to use it as it pleases along the lines of its budget. The church, as such, is also asked to appoint representatives on all the councils which govern the higher educational institutions, and is thus represented on the college, Pasumalai high and training schools, the Theological Seminary, and Capron Hall School for Girls. The vice-chairman of the college is an Indian, and Indians occupy in two out of five councils the position of executive and general superintending officer.

In the Marathi field more has been done to advance Indians to positions of leadership by making them members of the mission. But whatever the method which local conditions suggest, all are agreed in giving full scope to the unquestioned ability of the Indian leader and in developing to the utmost the conviction that the evangelization of India is the task of the church.

Dr. Hume has said that "the primacy of the Indian Church in the Christianization of India should be the controlling aim and effort of all parties." Yet, as he goes on to show, not a single foreigner or Indian member of his mission makes the Indian Church his or her *sole* care, and the writer (Dr. Hume) knows of no missionary or Indian who makes the church his *main* care. This is in part due to the fact that, as noted, *all* are serving the church as never before. Yet it remains true that the call of the church, being of such a nature as can be postponed, it is put off from year to year, each time with the hope that the next year will be different. This is one debt that missions are paying annually on account of their greatly reduced and entirely inadequate force of workers. The Madura Church Council, entirely on its own initiative, has asked for three missionaries to minister to it in things definitely and deeply spiritual. Such a request from such a body opens a greater door of opportunity than would a call to become a "king of industry," the representative of a great nation at a foreign court, or even the president of a great republic. Yet this request is not granted, and is not in the way of being immediately granted, for lack of men and funds.

PRESSING FORWARD IN SMYRNA

By Rev. CASS ARTHUR REED, Ed.D., International College

THERE is much in the political and economic situation in Asia Minor to discourage. Much of the cherished work of the American Board in the old Turkish Empire is undone; people scattered, schools closed, churches abandoned. Of the group of splendid colleges in the interior, not one is functioning. Refugees from Cilicia are pouring into Smyrna harbor, but are not allowed to land. From other points come reports of new exiling. The future is dark, except as lightened by hope. But amidst all these depressing conditions, it is cheering to report that our work in Smyrna is not only going forward regularly, but that important advances are not merely planned, but actually achieved.

First, materially. The ladies of the American Collegiate Institute have

THE PROPHET ELIA SETTLEMENT HOUSE

Built in 1921. Dedicated November 20, 1921. Standing on the porch: the caretaker and his wife, President MacLachlan, Mr. Herkimian, and Miss Helen Crosby, of the Amherst Community Church, near Buffalo, New York, which financed the enterprise. Standing on the ground: five of the beneficiary students who worked on the building

seen long-cherished dreams begin to come true at Goez Tepe, overlooking the sea. A splendid location, to which the institute was to remove, was purchased in 1911, and considerable building funds were subscribed in 1919. During the past summer the old house was enlarged and rebuilt into a school building, a residence for the teachers erected, and now the Turkish Department of the institute is actually occupying the new property at Goez Tepe, and hopes are strong that before many months work on the larger buildings may be under way. Meantime, in its old city quarters, this pioneer school is going forward with strong, efficient work, while new friends in America are planning formally to raise it to college standing.

Another important building enterprise was successfully carried through during the summer at Prophet Elia, a Greek village adjacent to Paradise, the seat of the International College. Here settlement work had been begun by the college in 1915 and carried on steadily since. As early as 1917 steps were taken to purchase a house (then rented) for this work, but not till this year was it possible to provide a permanent home. The generous gifts of the Amherst Community Church, of New York, made it possible for the college to erect a much better house than could have been purchased. President MacLachlan personally supervised the building operations, beneficiary students did much of the labor, and on November 20, the Greek Metropolitan of Smyrna dedicated for the college what is doubtless the first building erected and set aside for settlement work in the Near East. Provision is made for the needs of men, women, and children, and under the direction of Miss Sara Snell, of the Woman's Board of Missions, the resident worker, a program of varied activities has already been begun. This settlement, the outgrowth of a vision of Rev. S. R. Harlow, will serve not only as a social laboratory for the College Department of Sociology, but also as a model and inspiration to the college students and other socially

alert leaders who will establish similar community houses in other places.

Not far from the Prophet Elia Settlement, and lying between the western campus wall and the River Meles, lies West Farm, purchased by the college in 1921. Here Prof. F. S. Holton, director of the newly established Agricultural Department, can be found any day directing the work of the twenty-two young men already enrolled for the agricultural course. Mr. Holton, an agriculturist thoroughly trained both theoretically and practically, seems just the man to work out the plans long cherished by the college, looking to the training of men fitted to carry on intelligently and enthusiastically the basal industry of Asia Minor.

And if one walks across the rocky ridge which separates the college town of Paradise — the Romans, not the Americans, named it thus — and the sea, he will come into the Turkish quarter of Smyrna. There, in an office — soon, we hope, it will be a larger place providing for a small settlement work with the usual clubs — Prof. Kingsley Birge may be found inaugurating a work which has large possibilities. Friendly relations with Turks are being established and cultivated, a young graduate of the college is putting on an athletic program in the Turkish schools and orphanages, important translation work is being done largely through volunteer help, and in a real sense, work for the large Turkish community, touched thus far chiefly through Turkish students in the college and the institute, is being directly and aggressively undertaken.

Meantime, at both the institute and the college, the usual activities are in full swing. The routine becomes almost commonplace to us who are in the midst of it, but to our visitors, among whom we number recently the Anglican Bishop of Central Europe, Dr. Bury, and Messrs. Hankey and Davis, of the International Committee of the Y. M. C. A., it seems most significant. For through all the life of the institutions, there is the spirit of idealism, international good will, efficiency, service. From our institutions young people go out with new ideals of

PORTION OF INTERNATIONAL COLLEGE'S FARM, SMYRNA

The middle part of the farm, with campus and college halls beyond; the south farm fields are to the right of the campus

service, and with the ability to realize them. One of the recent graduates of the institute has already made such a success in a Y. W. C. A. branch in a factory section that the employers beg their girls to join, and provide their membership fees, because this young woman has so transformed the lives of the factory hands. Strong social service groups go out from the college each week, not only to the settlements, but to teach boys in prison, to sing on Sunday afternoons in the hospitals, and in various similar ways to help their less fortunate fellow men.

The fame of the College Student Conferences, begun in 1915 and maintained annually ever since, has spread beyond the limits of Asia Minor, and for the past two years delegations from farther away have come to share the inspiration of its sessions.

Thus around our strong educational institutions is growing a varied work which seeks to minister in the name and spirit of Christ to the varied needs of the various races and communities. While we regret the misfortunes that have befallen our sister institutions, and which are even now bringing some of the students to us from St. Paul's in Tarsus, we cannot but thank God for the enlarging opportunities that are ours, and go on with the development of outreaching plans, in the confidence that funds and workers will not be lacking for these growing activities. For the Near East is still the place of need and opportunity, and America, which has done so much, will yet see the establishment of better conditions through the young people trained in Christian schools, and provided with Christian ideals and with leaders who refuse to be discouraged.

LOCAL COLOR

Non-Missionary Sketches from Missionary Letters

A Title of Horror

"ONE might write a volume on the plague and peril of the tsetse. Beyond comparison it is man's deadliest enemy in Central Africa, more hurtful and horrible by far than all the varied tribes of the beasts of prey. The tsetse has the persistence of the midge, the gluttony of the bluebottle, the lightning dart of the cleg, the diabolical ingenuity of the mosquito, with a catalogue of devilish qualities all its own. And now, as the convicted carrier of sleeping sickness, it has been branded with its last title of horror."

The Englishman in British Africa

"WE pushed on to the cocoanut plantation of the Mozambique Industrial & Commercial Co., a subsidiary of the big Mozambique Company. Here I met an Englishman who had been in charge for fifteen months and had not seen a white face, except that of the Portuguese Commandante of Chiloane. He would not let me go until the next day, fed all our party, gave us more for one day, and loaded me up with tomatoes, carrots, butter, milk, bacon, and green cocoanuts. Green nuts are the best to drink the milk of. That is the largest plantation I have seen, 66,000 to 70,000 trees. The manager is sun-drying about 100,000 nuts per month, and has 900 head of cattle to look after. He works 40 head of oxen and 100 natives. He is like a lot of Englishmen in British Africa, in that he has cut loose from *all* old home ties, does not hear from his people or write to them—a lonely, bitter man. He seemed to enjoy my visit, and especially the singing of our people."

Getting Settled in Rhodesia

"OUR Edison phonograph has been a source of great interest and amusement to the natives. Not understanding the mechanism of it, they think it perfectly wonderful. The expressions on their faces are a rare treat to see. One day we were playing one of Harry Lauder's records (we have an attachment so that we can play Victor records, too), and at a point where Lauder was talking an old man started up and said in Chindau, 'I hear you! I hear you!'

"The problem of food is not such a difficult one here as in the United States. We do not need to run to a grocery every morning. In the garden are many kinds of vegetables; and fruit of several varieties grows on the station grounds. Just now we are having bananas, guavas, pineapples, and pawpaws, which are a fruit a little like our canteloupes in shape and taste, although they grow on trees. For meat we rely almost wholly on chicken, which can be bought for about ten cents each, American money. Eggs are the same price per dozen. Neither of us ever lived better, so our friends need not worry over our having poor food or little of it!"

A Philippine Picture

"A NEVER-FAILING source of interest to us who have come from non-rice growing countries is the process of rice cultivation. After the 'ploughing' is done, and the mud worked to a creamy consistency, comes the sowing. So the next day we had a picture quite suggestive of Millet: a girl standing on a narrow dividing-path, a graceful figure, throwing seed-rice into one enclosure after another, far and near. This must all be transplanted by hand, later.

"The next step of interest was the ceremony of attending what might be called the blessing of the fields, after the seed was all sown. Each man who had worked here brought and killed a chicken and carried it around the particular fields where he had worked. He then marked his offering, for such it was, by laying a line of green leaves across his own plot.

"Many little fires burning at the boundaries showed that the chickens were being cooked; a part was eaten on the spot, together with cooked rice brought from the homes of the planters, and the rest carried away, with some of the green branches to be stuck in the doorposts of their houses; this, too, as a sign that all obligations had been fulfilled and the fields might be expected to be free from any hindrance to the good growth of the seed.

"The work and the ceremonies are now finished, and soon the blades will appear and change these dull fields to brilliant, living green."

At the Foochow Mission Meeting

"WATCH them as they come up on to the porch and take their seats. There is young Lochinvar Reumann, secretary by last year's election, with his brief case ready; Newell, wise and true; Scott, the wild editor of the Minutes; Leger, riding bareback his two steeds of Surveys and Relationships; Beach, guiding his powerful limousine of the Green Book and Roberts's Rules; Neff, the silent, the humorous, and the generous; Miss Wiley, gentle as a dove, wise as a serpent; Miss Nutting, laughing at herself and then sacrificing herself to the comfort or interests of the rest of us; Smith, of the all-embracing kindness and the deep knowledge of God; Miss Kentfield, serious and high-souled; Mr. Topping, the stern young preacher, in whom no vanity is found; Christian, the Sympathetic, not belying his name; Dr. Gebhart, singing sweet songs to us of screened houses and frequent furloughs; Dr. Florence, equally a personality, gloriously defending the down-trodden junior missionary; Dr. Gillette, the quiet man with the inimitable smile; and the others."

FOREIGN DEPARTMENT

THE TRAIN FROM ADANA STOPPING AT TARSUS
A glimpse of the latest Exodus; 50,000 to 80,000 people left Adana in two weeks

TURKEY

A Chapter from Today's Book of Exodus

Rev. Paul E. Nilson writes from St. Paul's College, Tarsus, Asia Minor, on November 17:—

"The Christian population of Cilicia (Armenians, Greeks, Syrians) and the pro-French Arabs are migrating in a body. The Franco-Kemalist treaty allows the Turks to return; hence the exodus. And what an EXODUS! Trains, autos, carts, are flooding the seaport of Mersine with people and baggage. Already most of the cities are emptied. In Adana people camped for days at the station to get the train.

"Tarsus houses are empty. Only a few frightened families remain, and although the French are still here, they fear that pillaging and looting will begin.

"Mersine is packed with struggling refugees fighting for places on the few ships that reach the harbor. Food prices are naturally going up, and before they reach a ship many will have spent all their money. Some place will receive another refugee problem!

"In St. Paul's we remain alone with eighty-five boys; the teachers are all gone. Most of the church congregation has departed. The French have announced that they will remain in control till January 3, but they will not guarantee that the young men will be safe from military service under the Turks after this month (November).

"Again all our mission work is at a standstill and our forces are turned towards relief."

A Week Later

November 24, 1921.

"Armenians, Greeks, and Syrians fled *en masse* to Mersine and are rapidly being transported to Cyprus and other ports.

"One hundred thousand people have left the country, carrying their wealth with them. When the Turks come back to power, they will find the cities impoverished.

"All our churches, Sunday schools, and mission schools are practically empty, and today is Thanksgiving Day!

"All Americans in Cilicia are well. An American destroyer visits Mersine occasionally."

The situation is certainly a desperate one. And no relief is in sight.

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A Barrage of Prayer!

One of the truest Christian duties is to face facts frankly. The Armenian situation involves facts that are not pleasant to face, but must be taken as we find them today. These are, briefly:—

1. Thousands of Armenian and other Christian people in Turkey are still in grave danger of massacre.

2. The situation in Cilicia particularly is critical in the extreme because of the probable withdrawal of the French troops.

3. The Western nations plead economic bankruptcy as their main ex cuse for non-intervention, oblivious to the moral bankruptcy which their course is bringing about, and which is worse.

4. Whatever the reasons, real or fancied, in whatever ways principle is yielding to expediency, *nothing is being done* to check the Turks and save their victims, and in the judgment of America's leading politicians, *nothing will be done,* nationally or internationally.

And yet, the atrocities that are still reported week after week cannot be ignored. As world citizens and world Christians, many Americans are chagrined at the impotence of governments in such a case. But there is a higher power not yet exhausted, hardly tried—the power of intercessory prayer. We read that "the prayers of the righteous avail much;" and even our imperfect prayers must have weight with God, whose influence upon the lives of men is beyond all measuring. Must we not, then, give ourselves earnestly and unitedly to prayer, that the might of God may stay the hand of Turkish lust and cruelty, and that the love of God may touch the heart of Turkish hatred, and that the peace of God may come at last to those who have been faithful to him through trials of fire and sword? Theological theories to the winds! If there be power with God, let us pray for its release in a situation where all else has failed!

"For what are we better than sheep and goats . . .
If, knowing God, we lift not hands of prayer
Both for ourselves and those who call us friend? . . ."

Brethren, that God may turn our failure into success, that God may save where we have lost, that God may transform foes into friends in the love of Jesus Christ,

LET US PRAY!

Almighty God, whose power is beyond our understanding, whose ways past our finding out, whose wisdom belittles our knowledge, and whose promises never fail; hear us as we turn our prayers to Thee for help. We look with shamefaced grief at the slow crucifixion of a Christian people; we have talked and temporized when we should have acted quickly, until we have become sharers in guilt for the blackest crime of history. God, in Thy mercy forgive us for that which we have not done. And now there is little left that we can do. But Thou art still the Lord of all the earth! Thou canst overrule all things for good. Thou alone canst redeem a cause hopeless without Thee. And so we raise our earnest supplication to Thee that Thou wilt make the arm of Thy power felt in behalf of Thy people in Turkey. Stay the vengeful

purposes of cruel men. In ways that Thou alone canst master, touch their spirits with a new sense of honor, or righteousness. Against the bloody traditions of twelve hundred years, wilt Thou assert the new creed of brotherhood, that despite the expectations of the faithless, there may come peace and friendliness in a land where lust and hatred and fire and sword have long been exalted. This, O Lord, is the task which we have shirked, but which, through Thee and Thy power, may yet be accomplished. Use our penitence, our love, our faith, our intercession, for the saving of lives and the redeeming of souls; through Jesus Christ our Lord. Amen.

Rev. Robbins W. Barstow, South Congregational Church, Concord, N. H.

AFRICA

Sight-Seeing in Durban

On their way to their designated field in Rhodesia, Rev. and Mrs. Frank T. Meacham spent a short time in Durban, guests of Dr. and Mrs. McCord, of the Zulu Mission. We quote a few paragraphs from a general letter to friends left behind, which is signed by both Mr. and Mrs. Meacham:—

"There is a fine class of nurses in training at the Durban Hospital, eleven Zulu girls who have been educated in the mission school. Fifteen or twenty patients are receiving treatment at the hospital most of the time. Here can also come the missionaries when in need of hospital care. A visit to the dispensary, where Dr. McCord spends many hours each day, is interesting. Every morning the doctor finds a crowd of natives, Christian and heathen, waiting to consult him. Before he sees any patients, the pastor of the native Congregational church holds a gospel service in the waiting room. Thus the medical work ministers to the spiritual as well as to the physical life of the people. The Christian and the heathen native come, and both benefit from the healing power of the missionary doctor.

"Rev. Ralph Abraham [Also of our staff in Durban.—EDITOR.] is superintendent of the primary schools for the mission, which are located here and there up and down the coast from Durban. . . . One evening he invited us to accompany him on one of his regular visits of inspection to two of the six native night schools which the mission conducts in Durban. . . . We went first to the Ordnance Road Barracks. This is a large, barnlike structure, where native men who are working in the city may have the privilege of sleeping on a board for the payment of five shillings monthly. They cook their own food in the 'kitchen,' where fires are built on the floor, or in the courtyard, where individual fires are built also. The school is

THE ALIWAL STREET CONGREGATIONAL CHURCH, DURBAN

This church, the original Congregational, formerly located on Smith Street of this city

conducted in a small room originally used as a stable. The teacher is a young man who has had some education, and is willing, for a small wage, to help his less fortunate brothers. There were about twenty-five men and boys present that evening, studying reading from Zulu and English charts, writing and arithmetic. The membership of the school is constantly changing. Some attend for a few weeks. Others who are really eager to learn may attend for a few months or even a year or two. If they can learn to read and figure a little, they can secure better paying jobs. The fact that these are mission schools and that they are conducted to teach them how to live as well as to teach them so as to get more to live with, is shown by the period given to Bible study every evening. The other school which we visited was held in the Montpelier Road Congregational Church (native). In this school seventy-five to ninety scholars are enrolled, and there are four teachers. More subjects are taught here because of the larger teaching staff. . . .

"Mr. Abraham invited me to go with him to the opening of a new school building at Table Mountain. We traveled by motor cycle, horseback, and on foot to this Native Reserve. It has been several years since a missionary has lived there, but there is a church and a school and the nucleus of a Christian community. A fine school building has been erected and it was to be dedicated. The children were dressed in their best clothes—if not so good, they were clean; the occasion was notable in that so many government officials were present: the Superintendent of Native Education for Natal, the Secretary of Native Affairs for Natal, and the Assistant Secretary of Native Affairs for the Union of South Africa. These men spoke to the people, telling them that the Government wished to help them, and that they must help themselves by taking advantage of the educational advantages offered them. They spoke in the highest praise of the work of our American Board and the type of men who represent it as its missionaries."

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From Amanzimtote

Rev. W. C. Atkins, associated with Mr. Leroy in the conduct of Amanzimtote Institute, South Africa, writes as follows under date of November 12, 1921:—

"We have had a good year in school here (Amanzimtote). The health has been good and an excellent spirit has prevailed. Our greatest present difficulty is lack of dormitory space and equipment. As a result, probably at least 150 students desiring higher education will have to be refused admittance next year. Some of these will ultimately be taken care of by the Roman Catholics; even though they come from our own mission stations, others will leave school and go to work. This gives little encouragement for urging our people to keep their children in school and to give them higher education, especially of an industrial type. Our pre-medic class, which should be ready for Dr. McCord's medical school in another year, is doing well, but we are compelled to wait till 1923 to admit another class, as we have not space and teachers for two classes at the same time.

"Our people are progressing, we are daily astonished to see how rapidly; and it is a terrible position to be in, not to be able to take them and give them the opportunities for the higher work they are now anxious to use. Each year we send out about sixty, most of them as well-trained, consecrated teachers for the day schools, farmers and clerks, interpreters, etc.

"Yesterday morning, Armistice Day, there started out from our Y. M. C. A. six student deputations of five each, going four to thirteen miles to spend three days in our out-stations, in community play, concerts, agricul-

ture talks, kraal visitation, and Sunday school evangelistic meetings. Several deputations included native teachers, and most of them were to have the assistance of a missionary for at least one meeting on the trip. They are a fine bunch of young fellows, going out as the Seventy went forth, and with the true Christian spirit of discipleship."

PRAISEWORTHY RACE FEELING

JAPAN

From "Japan Mission News"

On November 15, the Kobe College Alumnæ Association held a historic meeting, at which it voted two big things:—

That the Alumnæ Association would make it its goal to purchase the entire new campus for the college department and contribute it to the college, so that the American funds could go into the construction of the buildings.

Toward this new era for the college two lines have been worked at this fall. One is the incorporation of the college under Japanese law, by which it will be recognized as a legal entity and be launched on a permanent basis in the public eye.

The other line of internal improvement is that of curriculum revision. This has been done with the addition of one year to the course, which now stands as follows: academy, five years; preparatory, or junior college, two years; "daigaku honka," or senior college, three years. This brings the highest course up to what is recognized in Japan as university grade in number of years. Next spring the transition will be begun by adding the new year as the second in the preparatory or junior college. The first class to graduate on the new plan will be the class of 1926.

In the new senior college, English will be the only major study offered. The plan is for a "tanka daigaku," or "single faculty university." There will be, however, two courses offered in outline: the general course, and that intended for the training of English teachers. The former allows of electives, the latter is limited to a definite list of studies. Among the electives there are planned several new ones, in sociology, history of philosophy, law, and religious education. The last-mentioned is planned as two two-hour courses for each of the three years of the course, and includes Biblical materials, methods of using them, the psychology of religion, and the organization and administration of church schools. It is hoped that this may prove a valuable means of training lay workers in the church and Sunday school.

INDIA

Schools Are Gospel Centers

In the last letter from Rev. John X. Miller, of Pasumalai, South India, principal of the boys' high school, he writes:—

"Last Sunday sixty-five of our boys united with the church, eight of these from Hinduism. That makes more than one hundred that we have taken into the church this year. Not a bad year's work, is it? You can see that we are not neglecting the things of the Spirit."

Not all our schools and colleges can present such a record for evangelism. Many of these boys are evidently from Christian families, and their decision would naturally come in their school years. Some people cherish the idea that street preaching and house-to-house visitation are the only methods of direct evangelism, but John Miller, with his 800 boys in school, must surely be listed as an evangelist.

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An Analysis of Ghandi

If we are to understand the religious or industrial situation in India today, it is essential that we should understand Mr. Ghandi as far as we possibly can. He is a man who holds fast to what he conceives to be the rich heritage of his own country. He is a man of sincerity and simplicity of life. He completed a law course in England, and then, in the Providence of God, he was called to South Africa, to take part in some local case there. Now at this very point I want you to see our great difficulties today in this Empire of India, and in the world, are arising out of our lack of Christianity. It is because the religion of Jesus Christ has only been so partially tried anywhere that we are up against these awful difficulties. Ghandi went to South Africa to defend colored men. Why? Because, if my information is correct, white lawyers would not do it. There you have the beginning of the career of Mr. Ghandi.

When Ghandi came back to India, he said, "All that is best in my life I owe to the Bible and to Christian missionaries." That was a statement made some years ago. Now he has moved very considerably from that position. Only a few weeks before I left India he made the statement that all he needed for his religious life he finds in the Bhagavad Gita. He has been moving back towards the old religion whilst seeking to retain, and still claiming that he does retain, Jesus as the example of his life.

Brought face to face with the Cross of Jesus Christ, he turned away and adopted Christ merely as a pattern which he might follow, rather than handing himself over into the controlling hands of Jesus. Ghandi is now moving farther and farther away from that Cross, and more and more towards the old Hindu position.

Rev. C. H. Monahan, M.A., in "The Laymen's Bulletin."

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SPAIN

Paragraphs from Bilbao

Rev. and Mrs. Wayne H. Bowers have returned to Spain after their first furlough. They take up their work with renewed zeal in the assurance that they are not in a Catholic country to proselytize, but "simply to make Christ known to thousands who are systematically and relentlessly prevented from reading the Bible and from having any clear, intelligent ideas as to what real Christianity means." Mr. Bowers has sent in the following "paragraphs":—

A Definition of "Larceny"

"One of the colporters of the British and Foreign Bible Society was recently arrested and jailed, in the village of Viana del Bollo, Asturias, Northern Spain, the local judge giving a written statement to the effect that the act of this man in selling Bibles without previously warning the purchasers that they were 'Protestant' Bibles, constituted larceny. (Spanish, 'estafa.') The colporter remained in jail ten days, and it took an appeal to Madrid to get him out. A leading Madrid paper, *La Libertad,* denounced the action of the judge in a lengthy editorial.

Evangelistic Work

"During the last year and a half, the five regular pastors of the American Board Mission in Northern Spain, in addition to their regular pastoral duties, managed to make a total of

363 visits to *133* different villages and towns where there is no established work. They reached, by addresses or in private conversations, some *6,000* people, and distributed about *11,000* pamphlets and portions of Scripture. This work was done at an average cost of about sixty cents per visit.

A New School

"The village of Zuera, fifteen miles north of Zaragoza, the ancient capital of the district of Aragon, has been visited systematically for several years past by the pastors from Zaragoza. There are now twelve adults there who have made confession of their faith, and who are desirous of having something permanent in their town. We are planning to locate a teacher-evangelist there, as soon as one may be available. This town is strategically important, as being the junction with the main line from Zaragoza to Barcelona, of a new line being constructed from France by a new route through the Pyrenees.

The Day Schools

"In almost all of the missions the day schools are filled to capacity, and it has been necessary to turn applicants away and establish a waiting list. The maximum number in a class now stands at fifty, or sixty in some cases. It is increasingly easy to secure attendance upon the Sunday school services, and even at the church services, on the part of the pupils.

"*Clubrooms* are being fitted out for the Christian Endeavor Societies in several of the missions with library, games, music, etc. Once a month the meetings are social, with refreshments. Some of the societies are rehearsing for plays, the proceeds of which are to be used to help pay the expenses of delegates to the National Convention of Christian Endeavor, which is to be held next spring in Zaragoza.

"*Seven young men* from our missions are studying in the Irish Presbyterian School for Religious Workers in Madrid, and about all of them plan to enter Christian work upon the termination of their studies. One will be available in the summer of 1922, and will be needed immediately in our work. There are but two girls from the missions at present in the Barcelona girls' school of our Board, but the number will be increased soon, as several daughters of pastors will reach school age in the next few years.

"*Liberal gifts* are being sent to Madrid by the churches for Christmas gifts for the Protestant soldiers with the Spanish colors in Morocco. One member of the Bilbao congregation was recently killed in the African campaign.

"*The final payment* has just been made on a mortgage against the property of the Board in Bilbao, which dates from 1891, when the lot was purchased and the building erected. The original mortgage was $15,000, and this final payment was $4,500. Owing to the very favorable rate of exchange, the payment was made for a trifle over $3,000. There are now no encumbrances whatever on any of the three properties of the Board in Spain—Bilbao, Santander, or Pradejon. There are three more cities where we urgently need our own buildings; namely, Zaragoza, Logroño, and San Sebastian. In any one of these cities a suitable property, with chapel, schoolrooms, and pastor's residence, could be had for about $20,000, and, thanks to the present rate of exchange, $20,000 can be bought for about $13,300."

THE BOOKSHELF

The Influence of Animism on Islam. By Samuel M. Zwemer. New York: Macmillan Company. Pp. 246. Price, $2.00.

Dr. Zwemer has added to his already long list of books on Islam a work of special scope and value, dealing exclusively with the pagan elements which are intermingled so profusely in Moslem thought and practice. The purpose of the book is to show that Islam "sprang up in pagan soil and retained many old Arabian beliefs in spite of its vigorous monotheism." He also credits, or debits, Islam with raising a new and large crop of superstitions on its own account. The Islam he describes is not that of the intellectual leaders; or of the earnest seekers after the true God; it is not the Islam of the muezzin and the five prayer periods a day, which so impresses travelers to the Levant and which has been exploited so entrancingly by certain students of comparative religion and by historical writers like H. G. Wells in his "Outline of History." It is the Islam of the common people, the Islam of the bazaar, the harem, and the mosque, which he finds "mixed with hundreds of superstitions, many of which have lost their original significance, but still bind mind and heart with constant fear of demons, with witchcraft and sorcery, and the call to creature-worship." The author holds that the rapid spread of this faith in Africa and Malaysia is largely due to its animistic character. He is impressed by the reiterated declaration in creed and ritual, "There is no god but Allah," but, living as he has among them for many years, he is also impressed by the fetishes and superstitious customs which amount to as many gods as the heathen worship in wood and stone.

The twelve chapters of the book contain a large body of information as to curious and degrading customs and reveal remarkable industry on the author's part, clearly the result of a life-long study in close association with Moslems of high and low degree. Some of the chapter headings are: "Animism in the Creed and the Use of the Rosary"; "Animistic Elements in Moslem Prayer"; "The 'Aqiqa Sacrifice"; "Jinn"; "Pagan Practices in Connection with the Pilgrimage"; "Magic and Sorcery"; "Tree, Stone, and Serpent Worship."

Frankly this is a showing up of the seamy side of Islam. In a way it is an ungracious task for a man who likes to approach another religion in a sympathetic way, desiring to find as many points of contact with Christianity as possible; but the thing needed to be done, and we are glad it has been done. The missionary has to deal not with idealistic Islam, or the Islam of the treatises written in academic halls, but with the Islam of the ignorant and superstitious common people. The worker among the Moslems must understand their curious beliefs and keep heathen practices as well as the lofty ideals of their monotheism, and the democratic spirit of their fellowship.

In an exclusive treatment like this there is danger of an unbalanced and therefore unfair view of a religion as a whole, and we wish Dr. Zwemer had guarded against this a little more definitely. Such a massing of superstitious ideas and rites, gathered from Tangier to Teheran, may incline some to think that Moslems everywhere practice all of these things. Such, of course, is not the case, and those who have read Dr. Zwemer's other books will have the proper corrective in mind; but the author, in our opinion, would have been wise to safeguard the matter by a cautionary word in the preface, or better, by citing cases of intelligent religious devotion on the part of the better class of Moslems. We do not lose by generosity in such connections. The book, however, as it stands is a valu-

able contribution to the rapidly growing literature on Islam, and is one among many signs of an increasing interest on the part of Christian people in what we must regard as the most pressing and difficult task before the Church.

C. H. P.

Flash-Lights from the Seven Seas. By William L. Stidger Introduction by Bishop Francis J. McConnell. Publishers: George H. Doran Co., New York. Pp. 214. Price, $2.00.

To use the words of the author: "The facts and fancies and failures of this book are gleaned from the rovings and ramblings of a solid year over 50,000 miles of travel; through ten separate countries: Japan, Korea, China, the Philippine Islands, French Indo-China, the Malay State, Borneo, Java, Sumatra, and the Hawaiian Islands; across seven seas: the Pacific Ocean, the Sea of Japan, the North China Sea, the Yellow Sea, the South China Sea, the Malacca Straits, and the Sea of Java."

The author finds a thrill in these masses of humanity and their infinite possibilities for future greatness. "It is like a great, blinding flash of glory to dim one's eyes for a time. Yet out of the dark room where the films have been developing for a year, and out of the dim shadows of the mysterious lands whence they came, these flash-lights are printed."

First Fruits in Korea. By Charles Allen Clark, D.D., Missionary. Published by Fleming H. Revell Co. Pp. 338. Price, $1.75.

This is fiction based upon facts. A large part of the incidents which occurred much as here described, though in widely separated places, have been localized in one place. Some of the characters are composite, and the binding thread of the story is largely imaginary. The book pictures the method of the spread of the gospel in Korea as the Koreans themselves have seen it, and presents the ideals for which the Christian Church in Korea stands today.

Out where the World Begins. By Abe Cory. Published by George H. Doran Co., New York. Pp. 225. Price, $1.50.

A story of a woman's effort to reach Lhasa, the capital of Tibet, and the remote citadel of the head of the worshipers of the mystic Buddha.

Sylvia Lambert, after finishing her college course and some travel in Europe, returns home. She intends to find out whether the world holds real men or not. She satisfies herself that it does. At any rate, she finds a missionary doctor in Tibet worth living for.

The book brings out certain customs and traditions of Tibet, and shows the possibilities of the Tibetan manhood when dominated by the spirit of the Master.

Life and Times of Mrs. Lucy G. Thurston. Hawaiian Board, Hawaiian News-Thrum's, Patten's, Honolulu, Hawaii. Price, $2.50; postage extra

A second edition of one of Hawaii's great books. It gives inimitable pictures of the early days in the Sandwich Islands, and reveals a woman's part in fifty crucial years of Hawaii's history. It shows the humor, the pungent comment, and the unprejudiced spirit of Mrs. Thurston. It was reprinted for the Fiftieth Anniversary by the Woman's Board of Missions for the Pacific Islands.

Streams in the Desert. By J. H. Morrison, M.A. New York: Hodder & Stoughton. Pp. 174. Price $1.50 net.

A picture of life in Livingstonia. It is a simple narrative of a long week-end in Central Africa, spent in continuous traveling among the various tribes of Nyasaland and Northeastern Rhodesia. It shows contact with natives in their villages and along their forest paths, and brings out the humanness and lovableness of the African. The author frankly acknowledges his indebtedness to the missionary for the insight gained into the inwardness of African village life and for assistance rendered in travel and study.

DAVID LIVINGSTONE

To lift the sombre fringes of the night,
To open lands long darkened to the Light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.

Forth to the fight he fared,
High things and great he dared,
He thought of all men but himself,
Himself he never spared.
He greatly loved—
He greatly lived—
And died right mightily.

Like Him he served, he walked life's troublous ways,
With heart undaunted, and with calm, high face;
And gemmed each day with deeds of sweetest grace,
Full lovingly wrought he.

Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the Light;
Right lovingly wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

Like Him he served, he would not turn aside;
Nor home nor friends could his true heart divide;
He served his Master, and nought else beside.
Right faithfully wrought he.

Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the Light;
Right faithfully wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

He passed like light across the darkened land,
And dying left behind him this command,
"The door is open! So let it ever stand!"
Full mightily wrought he.

Forth to the fight he fared,
High things and great he dared,
In his Master's might to spread the Light;
Right mightily wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

JOHN OXENHAM, in the Pageant of Darkness and Light.

THE PORTFOLIO

At Livingstone's Grave

After dark the young moon silvered the treetops and gleamed on the monument at the far end of the glade. It was interesting to find from the *Last Journals* that the same crescent moon was looking down on the world the night he died. The pyramid, gleaming like white marble above the dark cypresses, the still solemnity of the encircling forest, the crescent moon sailing overhead, made an utterly unique and unforgettable picture. These half-ruined huts dimly seen in the moonlight might be the very huts built by his men. With very little imagination one could repeople them. In the dim shadow of the trees dim figures move about, touching one another into wakefulness as they lie around the embers of the watchfires. They sit up and talk in hurried whispers. They gather about the hut door. Fearfully they step down and peer in. Alas! it is true; their great leader is dead. At that moment a light breeze touches the treetops, like the passing flutter of an angel's wings. It sends a far-heard whisper through the silence of the forest, and one awakens as from a dream. Did ever a human soul pass upward to God out of so vast and terrible a solitude!

J. H. Morrison, M.A., in "Streams in the Desert."

Portuguese Africa – A Guide Book Story

Portuguese East Africa covers an area of about 271,600 square miles. It lies between the Transvaal and Nyasaland and the Indian Ocean. Charter rights have been granted by the Portuguese Government over most of the territory, viz., for the country lying between the British South Africa country and the coast and parallel 22 and the Zambezi to the Mozambique Company.

The native population is estimated at 2,600,000, and since the second Boer war has provided a large portion of the labor required by the South Africa mines from the area south of 22°. A large number of traders are British Indians. The principal exports are sugar, rubber, copra, ground nuts, beans, oil seeds, mangrove bark, maize, wax, cotton, and ivory. The agricultural potentialities of Portuguese East Africa are enormous.

The Portuguese have had in the past a good deal of trouble with the natives.

The charter rights enjoyed by the Mozambique Company are derived from three royal decrees of the Portuguese State, dated 1891, 1893, and 1897, conferring similar rights to those of the British chartered company of South Africa for a period of fifty years from 1891. The area occupied by the Mozambique Company is about 65,000 miles between the Zambezi River in the north and the 22° of South Latitude in the south. Three hundred miles of coast constitute the eastern boundary. On the west is Rhodesia. The population in December, 1918, totaled 247,929; 243,679 are natives; the whites number 1,933; Asiatics, about 700.

A railway crossing the territory between Beira and Chindio is to be completed in 1922. It will open up a vast extent of fertile country. Experimental farms have been started in various localities to demonstrate the capability of the soil.

Sofala, on the south side of the Busi River Delta, is yet a name to conjure with. Its origin is lost in the mists of time. The natives in this district show clearly in their features the introduction of Semitic blood.

Inhambane is 280 miles from Beira and 248 miles from Delagoa Bay. It is a port of call for ocean-going steamers. It has a wireless station. The harbor is spacious and safe—nine

miles long by five miles across. The town is one of the oldest Portuguese settlements. A large proportion of the natives recruited in Portuguese territory for work in the Rand are shipped from here to Delagoa Bay.

In the treatment of her African colonies, their disproportion in size and importance to the motherland has placed Portugal on the horns of a dilemma, becoming ever more difficult of solution with the growth in value of their tropical productions. It was open to her to treat these colonies either as sources of profit and revenue for the motherland, in which case she would assuredly lose them through internal discontent, backed by interests from outside; or she might grant them a more or less liberal measure of self-control when the infiltration of alien capital, energy, and population might be expected to reduce the tie with the homeland to a merely nominal one. Under the monarchy, the former system was followed. Under the republic, a more enlightened policy has been inaugurated.

Angola has an estimated area of 510,670 square miles and a coast line of over 1,300 miles. The population is estimated at about 3,500,000, of which 10,000 are white. Angola has been occupied by the Portuguese since 1575. It was first used as a penal settlement, though portions of the territory are very fertile, and its resources undoubtedly great; their development has been hampered by the policy of the Portuguese authorities.

The climate is temperate. The Bihe plateau, with a main elevation of some 5,000 to 6,000 feet, now made accessible by the railway from Lobito Bay, will doubtless at some future date be recognized as one of the great agricultural and pastoral centers of Southern Africa, and will probably be the source from which the mountain district of Katanga will draw a great part of its food supply.

From "The South and East African Year Book and Guide for 1921."

China has had a Confucius for twenty-four centuries. What she needs now is a George Washington.

Boston Herald.

A Persia Missionary's View of India

We reached India last December to find that we could not go on, owing to war in Mesopotamia, so I was set to work and have done some lecturing here, to Christian congregations, colleges, gatherings of Mohammedans and Hindus, Y. M. C. A. army cantonments, etc. Ghandi, in his war of non-coöperation, is doing vast harm by arousing a spirit of hatred between the Indians and British, as well as all foreigners. If he and his followers had their way the British would be turned out tomorrow, and then there would be civil war; the warlike tribes that Great Britain has had such hard work to keep in control would burst out and overrun the plains and soon ruin everything, everybody would be at his neighbor's throat, and what it has cost hundreds of years to build up and construct would soon be wiped out. People in America have no idea what Ghandi is doing. They look on him as a sort of reformer, as a man who has risen to right the wrongs of the oppressed. To be sure, he preaches against violence and does not advocate force, but as the result of his teachings, as said, he is arousing bad feeling and the results are very harmful.

One cannot judge India until he has been here and seen it, and then alone can he appreciate the magnificent and wonderful work Great Britain has done against terrible odds. Think of the different elements here, the different castes, nationalities, religions; and then how she, steering clear of all the shoals, has done what she has. She has by great irrigation works reclaimed millions of acres and made the desert blossom as a rose. She has by means of a vast network of railways and splendid macademized roads made all parts of the country accessi-

ble, and travel cheap. She has by her colleges, universities, and schools educated millions who are occupying positions of trust and making a good living; and she has, finally, by a just and righteous government, that respects every man's religion and faith, kept order and maintained peace. Those who picture her as simply exploiting India for their own benefit do her great wrong. Of course, she has to levy taxes and make enough to run such a great system.

Rev. Frederick G. Cowan, Boston "Transcript," Saturday, December 31, 1921.

A Hindu's Interpretation

We are just entering a new era of unrest. The middle and the end of the unrest are yet in the dim ages that are to emerge from the future.

This unrest is changing our ethical outlook, our esthetic outlook, and our spiritual outlook. The unrest in religion is marked and deep. There is a vast religious consciousness stirring from unknown deeps. Yet there is no religious institution in the world that seems adequate to tackle this stir and to give it full expression. Spiritualism thinks it is a cure for skepticism, but I think it is a symptom of a great religious sickness. What is the nature of this sickness? Men are not fond of a tribal God. They are not sure of an ethical value of great authority, nor do they feel certain of organized religion.

God must become a World-God and not the God of a chosen people. Man must learn to be all-humanity and not a man of a nation. And if there be no chosen people, there will not be one religion organized; but all the religions must give their best to help man, irrespective of time, place, and affiliation. The world has grown pragmatic. So all religions must cease to be absolute. They must serve man's needs. And the highest need of man is holiness. He must be true, good, and holy. Until and unless all religions go down and create holiness in man's every-day experience, they will fail as they are failing now.

The ethics of all religions is the thing that each man needs, and must have. And it is the business of religion to become ethical in this large sense. So if there is any way out of this unrest, it is through the release of the sense of real goodness, international and individual tolerance; a deep, authentic experience of and love of brotherhood; and a broadening creation of sanctity and feeling for sanctities in all life and not in a temple. From now on the temple will not be a structure, but the structureless pavilion of all life.

Dhan Gopal Mukerji before the Boston Ethical Society, Boston "Herald," January 9.

THE CHRONICLE

DEATHS

December 30, 1921. In New York, Nellie S., wife of Rev. George Allchin, of the Japan Mission. (See editorial pages.)

ARRIVALS ON THE FIELD

October 31, 1921. In Peking, China, Rev. and Mrs. Paul R. Reynolds, joining the North China Mission.

December 3, 1921. In Aintab, Asia Minor, Dr. and Mrs. Lorrin Shepard, after a vacation in America.

BIRTHS

November 17, 1921. In Sofia, Bulgaria, to Rev. and Mrs. Lyle D. Woodruff, a son.

November 26, 1921. To Rev. and Mrs. Joseph L. Moulton, of the Marathi Mission, India, a daughter, Ellen Loleta.

ARRIVALS IN THIS COUNTRY

January 2, 1922. In San Francisco, Rev. and Mrs. Edwin D. Kellogg, of Shaowu, China.

The trustees of Beirut University, Syria, have invited Rev. Fred Field Goodsell, of our force in Constantinople, to become successor of Dr. Howard Bliss in the presidency of Beirut University. Mr. Goodsell is at present in charge of the Language School in Constantinople. He has declined the call, we hear.

OPEN LETTER TO THE MISSIONARIES

DEAR FRIENDS:

This is a new venture—an open letter to the missionaries. Whether or not it will outlive three numbers of the *Herald,* time alone can tell. I make no prophecies. I can only say that if you see as many possibilities in the plan as I do, then some valuable returns are assured.

For some time I have believed that there ought to be a common means of communication between the missionaries of the different fields; also between the officers of the Board and their fellow-workers abroad. I have believed, too, that the Board's constituency at home should have a chance to follow our thought and to feel our wonderful fellowship. Can there be devised any better means than the *Missionary Herald,* which is read as faithfully by the friends at home as by the missionaries on the field?

There are many questions that might be discussed in an open page like this. Nothing said need commit any organization or embarrass any administration. Everything written would be a personal utterance, if not a personal question, and it would be treated as one man's opinion—that and nothing more. To him this Corner would be a Cradle of Liberty and a Temple of Truth, so long as he spoke for the common good. None of us would wish to have anything published that would create misunderstanding or weaken the integrity of our Unit. Rather would each seek to improve our common methods of work, strengthen our common morale, and deepen the spiritual life which we all have so richly as a family.

It need hardly be said that I do not intend to do all the talking myself—I hope that you there, as well as my colleagues here, may more and more commandeer the space. Indeed, the time may come when so many will have so much to say that my task will be simply that of a moderator of a town meeting; or, to speak more humbly, a clerk at the voting booth.

Let's feel our way for a time. If nothing comes of it, well and good. If it succeeds in strengthening the family tie, so much the better.

I won't start any discussion yet awhile—unless you care to talk over the possibilities of an open letter like this. While feeling our way in the matter, I may fill the page with some item of common interest, such as the painstaking effort of the Prudential Committee this year to prevent a drastic cut in the appropriations, while keeping within the "receipts of last year;" or the progress made toward the consolidation of the *Missionary Herald, Life and Light,* and *Mission Studies;* or the meetings which the Prudential Committee and the Council of Woman's Boards are having in the interest of closer coöperation.

Yours in the Fellowship,

Ernest F. Pell

The Church and the Open Door

OUR cover design gives a glimpse of the church in the Board's mission compound at Peking. It symbolizes America's best use of the "Open Door": a sharing in the planting of a naturalized Church of Christ in China; in the creating of a Chinese force that is permeating Chinese life with the revitalizing gospel of God. No greater contribution to the solution of China's problem has been made. No surer way to world peace has been devised.

That the American Board has helped in thus using the Open Door is a constant cause of gratitude. Our China Missions have quadrupled in number since 1830. The missionaries have increased from one to over two hundred. Schools there were none ninety-two years ago; now they number three hundred and twenty-eight—institutions for all grades and trades, and for both sexes. Since Peter Parker's day the Board's hospitals have grown to fourteen.

As for the organized churches with which we are most concerned, there are now four hundred and five where there were none in 1830; while the Chinese leaders with whom we work in our particular Unit number over one thousand, as against none less than one hundred years ago. These two facts alone form an encouraging reminder of the certain though slow naturalization process of the Chinese Church, particularly when we consider the large mental and spiritual capacity of our Chinese associates.

Much money also has been sent by the Board through China's Open Door. It totals $7,770,296.83. Last year our China appropriations amounted to over half a million dollars, gold,—as compared with $193.36, the Board's first contribution to the work in China.

What has been done by the American Board has been duplicated by other foreign missionary societies, American and British—some of which indeed, in point of numbers and financial outlay, excel us. These have labored and prayed together for this naturalization of the Church and have sought with united effort to quicken its process. Together they are rejoicing over what God has wrought; and while not all the missionaries in China can easily adjust themselves to the new assertiveness of the Chinese Christians, they realize that the Church of Christ is in China to stay.

We speak of the "Church and the Open Door" in order to focus the attention of our readers upon the great China National Christian Conference which is to be held at Shanghai in May; to stimulate an earnest spirit of prayer in behalf of the Chinese who counsel together there; and to encourage the American friends of China to believe that a great Christian Movement is in operation in China, increasingly planned and financed by Chinese.

Our readers will find much of interest in the pages that follow. We have sought for no particular effect; but if the facts presented lead the reader to realize the possibilities of the Open Door, we shall be grateful.

DOSHISHA UNIVERSITY, 2,700 STUDENTS

Secretary and Mrs. Barton with President Ebina and members of Doshisha Faculty in doorway, Kyoto, Japan, 1921